



M. Vander Gucht, Secy.



O F
INDUSTRY,
I N
Five Discourses:

In General.

In our General Calling,
as **Christians.**

Viz. In our Particular Calling,
as **Gentlemen.**

In our Particular Calling,
as **Scholars.**

By *ISAAC BARROW*, D.D. late
Master of *Trinity-College* in *Cambridge*.

Published by His Grace, *JOHN*,
Lord Arch-bishop of *Canterbury*.

L O N D O N,
Printed by *J. H.* for *Brab. Aylmer*, at the
Three Pigeons, over-against the *Royal*
Exchange, in *Cornhill*, 1693.

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The Bookseller's ADVERTISEMENT.

AT the Desire of several Persons, I have here Re-printed Five Excellent Discourses of the Learned Dr. Isaac Barrow: which were formerly Printed in the Third Volume of *His Works* in Folio (and which Volume is, at present, become very scarce) being too dear and bulky for every one, do suppose this small Volume may come into more Hands, and thereby become very Usefull to all sorts of Persons, by stirring up an honest and industrious Spirit into the Age.

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DISCOURSES

OF

Industry in general.

ECCLES. IX. 10.

*Whatsoever thy hand findeth to doe,
doe it with all thy might.*

IN St. Paul's Epistle to the *Romans*, among divers excellent rules of life, prescribed by that great Master, this is one, *Τὴ σπουδὴ μὴ ἔχνεσί.* *Be not* Rom. 12. 11.
slothfull in business, or to business;
And in the 2d Epistle to the *Corinthians*, among other principal virtues, or worthy accomplishments, for *abounding* wherein the *Apostle* *Πᾶσα σπουδή.*
commendeth those Christians, he *2 Cor. 8. 7.*
ranketh *all diligence*, or industry
B exercised

exercised in all affairs and duties incumbent on them : this is that virtue, the practice whereof in this moral precept or advice the *Royal Preacher* doth recommend unto us; being indeed an eminent virtue, of very general use, and powerfull influence upon the management of all our affairs, or in the conduct of our whole life.

Industry, I say, in general touching all matters incident, which *our hand findeth to doe*, that is, which dispensation of providence doth offer, or which choice of reason embraceth, for employing our active powers of soul and body, the *Wise-man* doth recommend; and to pressing the observance of his advice (waving all curious remarks either *Critical* or *Logical* upon the words) I shall presently apply my discourse, proposing divers considerations apt to excite us thereto; onely first let me briefly describe it, for our better apprehension of its true notion and nature.

By

By Industry we understand a serious and steady application of mind, joined with a vigorous exercise of our active faculties in prosecution of any reasonable, honest, usefull design, in order to the accomplishment, or attainment of some considerable good; as for instance, a *Merchant* is industrious, who continueth intent and active in driving on his trade for acquiring wealth; a *Souldier* is industrious, who is watchfull for occasion, and earnest in action toward obtaining the victory; And a *Scholar* is industrious, who doth assiduously bend his mind to study for getting knowledge.

Industry doth not consist merely in action; for that is incessant in all persons, our mind being a restless thing, never abiding in a total cessation from thought or from design, (being, like a ship in the sea, if not steered to some good purpose by reason, yet tossed by the waves of fancy, or driven by the winds of temptation somewhither.) But the

Ἡ γὰρ ψυχὴ
φύσιν ἔχουσα τὸ
κινεῖσθαι δια-
παντός, ἐκ ἀ-
νέχεται ἡγε-
μεῖν ἑμπερὰ
τοῦ τὸ ζῶον
τὸ ἐπὶ τὸν
ὁ Θεός, &c.
Chrys. in Act.
Or. 35.

direction of our mind to some good end, without roving or flinching, in a streight and steady course, drawing after it our active powers in execution thereof, doth constitute industry ; the which therefore usually is attended with labour and pain ; for our mind (which naturally doth affect variety and liberty, being apt to loath familiar objects, and to be weary of any constraint) is not easily kept in a constant attention to the same thing ; And the Spirits employed in thought are prone to flutter and fly away, so that it is hard to fix them ; And the corporeal instruments of action being strained to a high pitch, or detained in a tone will soon feel a lassitude, somewhat offensive to nature ; Whence labour or pain is commonly reckoned an ingredient of industry ; and laboriousness is a name signifying it ; upon which accompt this vertue (as involving labour) deserveth a peculiar commendation ; it being then most laudable to follow
low

low the dictates of reason, when so doing is attended with difficulty and trouble.

Such in general I conceive to be the nature of Industry; to the practice whereof the following considerations may induce.

I. We may consider that Industry doth besit the constitution and frame of our nature; all the faculties of our soul and organs of our body being adapted in a congruity and tendency thereto: Our hands are fited for work, our feet for travel, our senses to watch for occasion of pursuing good and eschewing evil; our reason to plod and contrive ways of employing the other parts and powers; all these, I say, are formed for action; and that not in a loose and gadding way, or in a slack and remiss degree, but in regard to determinate ends, with vigour requisite to attain them; and especially our appetites do prompt to industry, as inclining to things not obtainable without it; accord-

Prov. 21. 25.

13. 4.

ing to that Aphorism of the *Wise-
man*, Ἐπιθυμία ἐκνήρη ἐν ἀποκλείουσιν---

*The desire of the slothfull killeth him,
for his hands refuse to labour*; that is,
he is apt to desire things which he
cannot attain without pains; and
not enduring them, he for want
thereof doth feel a deadly smart and
anguish: wherefore in not being in-
dustrious we defeat the intent of our
Maker; we pervert his work and
gifts; we forfeit the use and bene-
fit of our faculties; we are bad hus-
bands of nature's stock.

2. In consequence hereto Industry
doth preserve and perfect our na-
ture; keeping it in good tune and
temper; improving and advancing
it toward its best state. The labour
of our mind in attentive meditation
and study doth render it capable
and patient of thinking upon any
object or occasion; doth polish and
refine it by use; doth enlarge it by
accession of habits; doth quicken
and rowse our Spirits, dilating and
diffusing them into their proper
chanel:

chanel: The very labour of our body doth keep the organs of action sound and clean, discussing fogs and superfluous humours, opening passages, distributing nourishment, exciting vital heat: Barring the use of it, no good constitution of soul or body can subsist; but a foul rust, a dull numness, a resty listlessness, a heavy unwieldiness must seize on us; our spirits will be stifled and choaked, our hearts will grow faint and languid, our parts will flag and decay; the vigour of our mind, and the health of our body will be much impaired.

It is with us as with other things in nature, which by motion are preserved in their native purity and perfection, in their sweetness, in their lustre, rest corrupting, debasing and defiling them; If the water runneth, it holdeth clear, sweet and fresh; but stagnation turneth it into a noisome puddle; If the air is fanned by winds, it is pure and wholesome, but from being shut up

Πάντα γὰρ ἢ
ἀργία ἐλάττω-
νται, καὶ τὰ μέλη
σώματι αὐ-
τὰ, ὅτι. Chryf.
in Act. Orat.
35.

Πρῶτον μὲν
γὰρ τοιούτῃ τῇ
σώματι ἐκλυ-
τον, ὅτι. Ibid.

Ποῖος ἵππος
χρήσιμος, ὁ
τρυφῶν, ἢ ὁ
ἐργαζόμενος;
ποῖα ταῦτα, ἢ
πλέεσσα, ἢ ἡ
ἀργεῖα; ποῖον
ὔδωρ, τὸ τρέ-
χον, ἢ τὸ ἐ-
στῶς; ποῖο σί-
γητος, ὁ καί-
μενος, ἢ ὁ ἐρ-
γάζόμενος;
ὅτι. Chryf.

it groweth thick and putrid ; If metals be employed, they abide smooth and splendid ; but lay them up, and they soon contract rust ; If the earth

Neglectis urenda filix innascitur agris.

Hor. Serm. I. 3.

Plut. μελ' παιδ. p. 3.

is belaboured with culture, it yieldeth corn ; but lying neglected, it will be overgrown with brakes and thistles ;

and the better its soil is, the ranker weeds it will produce ; all nature is upheld in its being, order and state by constant agitation ; every creature is incessantly employed in action conformable to its designed end and use ; In like manner the preservation and improvement of our faculties depends on their constant exercise.

3. As we naturally were composed, so by divine appointment we were originally designed for industry ; God did not intend that man should live idle, even in his best state ; or should enjoy happiness without taking pains ; but did provide work enough even in Paradise it self ; for

The

The Lord God (saith the Text) took Gen. 2. 15, man, and put him into the garden of Eden to dress it, and to keep it ; so that had we continued happy, we must have been ever busie, by our industry sustaining our life, and securing our pleasure ; otherwise weeds might have overgrown Paradise, and that of Solomon might have been applicable to Adam, I went by the field Prov. 24. 30, of the slothfull, and by the vineyard ^{31.} of the man void of understanding, and loe it was all grown over with thorns, and nettles had covered the face thereof.

4. By our transgression and fall the necessity of industry (together with a difficulty of obtaining good, and avoiding evil) was encreased to us ; being ordained both as a just punishment for our offence, and as an expedient remedy of our needs : for thereupon *the ground was cursed Gen. 3. 17— to bring forth thorns and thistles to us*, and it was our doom pronounced by God's own mouth, *In the sweat of thy face shalt thou eat bread till thou*

thou return unto the ground ; so that now labour is fatally natural to us ; now Man (as Job saith) is born to labour as the sparks fly upward , (or as the Vultur's Chickens soar aloft , according to the Greek Interpreters.

Job 5. 7.
Ἄλλ' ἀνθρώ-
που συνάται
κόπῳ νεοσπὶ ὃ
γυπὸς ὑψιλά
πίτονται.

LXX. Interp. Now great travel (as the Son of Sirach saith) is created for every man ; (ἀσφαλὶς μεγάλη ἐκπαι παντὶ ἀνθρώπῳ, &c. Eccclus. 40. 1.) and a heavy yoke is upon the sons of Adam, &c.

5. Accordingly our condition and circumstances in the World are so ordered, as to require industry ; so that without it we cannot support our life in any comfort or convenience ; whence St. Paul's charge upon the *Theſſalonians*, that *If any one would not work, neither should he eat*, is in a manner a general law imposed on mankind by the exigency of our state ; according to that of *Solomon* ; *The idle soul shall suffer hunger*, and, *The sluggard who will not plow by reason of the cold, shall beg in harvest, and have nothing.*

Prov. 19. 15.

Prov. 20. 4.

Of all our many necessities none can be supplied without pains, where- in all men are obliged to bear a share; Every man is to work for his food, for his apparel, for all his accommo- dations, either immediately and di- rectly, or by commutation and e- quivalence; for the *Gentleman* him- self cannot (at least worthily, and inculpably) obtain them otherwise, than by redeeming them from the Plowman, and the Artificer by com- pensation of other cares and pains, conducive to publick good.

The wise *Poet* did observe well, *Virg. Georg. 2.* when he said,

——*Pater ipse colendi*

Haud facilem esse viam voluit——

and *St. Chrysostome* doth propose the same observation, that God to whet our mind, and keep us from moping, would not that we should easily come by the fruits of the earth, without em- ploying much art and many pains; in order

——*curis acueus mortalia corda;
Nec torpere gravi passus sua reg-
na veterno.*

Virg. Ibid.

*Διὰ τὸτο εἰς ἀνάγκην κα-
τέστηεν ἐργασίας ὁ Θεός, &c.
Chrysost. in Act. Rom. 35.*

thereto

thereto there must be skill used in observing seasons, and preparing the ground; there must be labour spent in manuring, in delving and plowing, in sowing, in weeding, in fencing it; there must be pains taken in reaping, in gathering, in laying up, in threshing, and dressing the fruit e'er we can enjoy it: so much industry is needfull to get bread and if we list to fare more daintily we must either hunt for it, using craft and toil to catch it out of the woods, the water, the air; or we must carefully wait on those creatures, of which we would serve ourselves, feeding them that they may feed us; such industry is required to preserve mankind from starving And to guard it from other inconveniencies, mischiefs and dangers furrounding us, it is no less requisite; for to shelter us from impressions of weather, we must spin, we must weave, we must build; and in order thereto we must scrape into the bowels of the earth to find our

our tools, we must sweat at the Anvil to forge them for our use; we must frame arms to defend our safety, and our store from the assaults of wild beasts, or of more dangerous neighbours, wild men. To furnish accommodations for our curiosity and pleasure, or to provide for the convenience and ornament of our life, still greater measures of industry are demanded; to satisfy those intents a thousand contrivances of art, a thousand ways of trade and business do serve, without which they are not attainable. In whatever condition any man is, in what state soever he be placed, whatsoever calling or way of life he doth embrace, some peculiar business is thence imposed on him, which he cannot with any advantage or good success, with any grace, with any comfort to himself, or satisfaction to others manage without competent industry; nothing will go on of it self, without our care to direct it, and our pains to hold it, and forward

ward it in the right course: All which things shew, that Divine Will did intend, that we should live in the exercise of industry, or no well without it; having so many needs to be supplied, so many desires to be appeased thereby; being exposed to so many troubles and difficulties, from which we cannot extricate our selves without it. But farther yet,

6. Let us consider; that industry hath annexed thereto, by divine appointment and promise, the fairest fruits, and the richest rewards: All good things (being either such in themselves, or made such by humane esteem) are the fruits of industry; ordered to sprout from it, under the protection, and influence of God's blessing, which commonly doth attend it.

All good things indeed are the gifts of God, and freely dispensed by his hand; but he doth not give them absolutely without condition, nor miraculously without concur-

concurrency of ordinary means ; By supporting our active powers, and supplying needfull aid to our endeavours ; by directing and upholding us in the course of our actions ; by preventing or removing obstacles that might cross us ; by granting that final success, which dependeth on his pleasure, he doth confer them on us ; Our hand commonly is God's hand, by which he worketh good, and reacheth out benefits to us ; governing and wielding it as he pleaseth.

Psal. 37. 3, 23.
Prov. 3. 6.

Dii laboribus omnia vendunt.
Jud. 6. 36.

7. 7.
2 Kings 5. 2.
Josh. 1. 7, 9.

God indeed could not well proceed otherwise in dispensing his favours to us ; not well, I say ; that is, not without subverting the method of things which himself hath established ; not without slighting and voiding his own first bounty, or rendring the common gifts of nature (our reason, our senses, our active powers) vain and usefess ; not without making us incapable of any praise, or any reward, which suppose works atchieved by our earnest endea-

*Kai pnto
melles lam-
baven t mu-
don, ei to pan
emellen est-
dai te the-
Chryl. in Eph.
Orat. 2.*

endeavour ; not without depriving us of that sweetest content, which springeth from enjoying the fruit of our labour.

Περὶ ἐκείνου
μᾶλλον ἢ ψυ-
χὴ διακείται,
κατὰ τὸν ἔνα-
μεν διὰ τὸ τοιοῦ-
τον πένος ἀνέμι-
εν ἀρετῇ οἰκει-
ῶσαι αἰσῇ ταύ-
την βαλόμενος.
Chryf. in Joh.
Or. 36.

Josh. i. 7.—

Διὰ τὸ τοιοῦ-
τον πένος ἐαυτὸς
ἐποίησεν, ἀλλ'
ἀφ' ἧς π' ἐφ'
ἡμῖν ἐστίν, ἵνα εὐπρόσωπον λάβῃ πρέσβην τὸ δικαίως ἡμᾶς πρε-
φανῶν. Chryf. Tom. 5. Or. 28.

Hence it is, that whatever in Holy Scripture is called the gift of God, is otherwhile affirmed to be the effect of industry ; it being the usefull condition upon which, and the instrument whereby divine providence conveyeth good things to us : What God said to *Joshua*, doth imply the general method of his proceeding, *Onely be thou strong and courageous—that thou mayst prosper whithersoever thou goest.*

Ἄυτός τις νῦν
δρῶν, εἴπα τὸς
θεὸς χάλει.

Cato apud
Sall. in bello
Catil.

Hence whatever we are directed to pray for, we are also exhorted to work for ; declaring thereby, that we are serious in our devotion, and do not mock God, asking that of him, which we deem not worth our pains to acquire ; It was well said of *Cato* in *Sallust* ; *Vigilando, agendo,*

gendo, consulendo prosperè omnia cedunt, ubi socordiæ te atque ignaviæ tradideris, nequicquam Deos implores, irati infestique sunt. We are bid to pray even for our daily bread, yet we may starve if we do not work for it; and in *S. Paul's* judgment deserve to do so.

Τὰν χείρα
ποπύροντα
δεῖ τὰν τύχην
ἐπικαλεῖν.
Plut. *Apoprh.*
Lac.

Hence we are bound to thank God for all those things, for the want of which we must thank our selves, and condemn our own sloth.

Hence although we should cast our care on God, and rely on his providence, being solicitous for nothing; yet we must not so trust him, as to tempt him, by neglecting the means, which he doth offer, of relieving our selves; to be presumptuously slothfull, being no less blameable, than to be distrustfully carefull.

Hence God in all such cases, when we do need any good thing, is said to be our helper and succourer to the obtaining it; which doth imply that we must co-operate with him;

C

and

Judg. 5. 13.

Psal. 72. 12.

22. 11.

2 Cor. 12. 10.

2 Chron. 14.

11.

1 Sam. 14. 6.

and join our forces to those, which He doth afford ; so that as we can doe nothing without him, so he will doe nothing without us ; yea so that sometime we are said also to help God ; *Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord ; to the help of the Lord against the mighty.* If ever God doth perform all, without humane labour conspiring, it is onely in behalf of those, who are ready to doe their best, but unable to do any thing, being over-powered by the insuperable difficulty of things : But He never doth act miracles, or controll nature ; he never doth stretch forth his arm, or interpose special power in favour of wilfull and affected sluggards.

In fine, it is very plain both in common experience, declaring the course of providence ; and in Holy Scripture, expressing God's intention, that Almighty God doth hold forth all good things as the prizes
and

and recompences of our vigilant care, and painfull endeavour ; as by surveying particulars we may clearly discern.

Nothing is more gratefull to men, than *prosperous success* in their undertakings, whereby they attain their ends, satisfy their desires, save their pains, and come off with credit ; this commonly is the effect of Industry, (which commandeth fortune, to which all things submit and serve,) and scarce ever is found without it ; An industrious person, who as such is not apt to attempt things impossible or unpracticable, can hardly fail of compassing his designs, because he will apply all means requisite, and bend all his forces thereto ; striving to break through all difficulties, and to subdue all oppositions thwarting his purposes : but nothing of worth or weight, can be achieved with half a mind, with a faint heart, with a lame endeavour ; Any enterprize undertaken without resolution, ma-

Τῆς ἐπιμελει-
ας πάντα δό-
λα γίγνεται.
Antiph.

Quodcumque
imperavit sibi
animus, obti-
nuit, &c. Sen.
de Ir. 2. 12.

naged without care, prosecuted without vigour, will easily be dashed and prove abortive, ending in disappointment, damage, disgrace and dissatisfaction; so the *Wise-man* doth assure us; *The soul* (saith he) *of the sluggard desireth and hath nothing, but the soul of the diligent shall be made fat*; the one pineth away with ineffectual and fruitless desires; the other thriveth upon satisfaction in prosperous success.

Prov. 13. 4.
21. 25.

Prov. 15. 30.

Psal. 65. 9, 11.
Gen. 21. 28.

Prov. 21. 11.
Prov. 21. 5.
(deest in
LXX.)
Prov. 20. 4.
Prov. 19. 15.

Plentifull accommodations for our sustenance and convenience all men will agree to be very desireable; and these are indeed the blessings of him, who *visiteth the earth and enricheth it*; who *crowneth the year with his goodness*; and *whose clouds drop fatness*; but they are so dispensed by Heaven, that industry must concur therewith in deriving them to us, and sloth will debar us of them; for *He* (saith the Holy Oracle) *that tilleth his land, shall be satisfied with bread*; and *the thoughts of the diligent alone tend to plenteousness*;

ousness; but The sluggard shall beg in harvest, and have nothing; and The idle soul shall suffer hunger.

Wealth is that, which generally men of all things are wont to affect and covet with most ardent desire, as the great store-house of their needs and conveniencies; the sure bulwark of their state and dignity; the universal instrument of compassing their designs, and pleasures; And most evident it is, that in the natural course of things industry is the way to acquire it, to secure it, to improve and enlarge it; the which course pursued innocently and modestly, God will be so far from obstructing, that he will further, and bless it; for that indeed it would be a flaw in providence, if honest industry, using the means it affordeth should fail of procuring a competency; which joined with a pious contentedness in St. Paul's computation is *great wealth*. Wherefore although Solomon telleth us, that *the blessing of the Lord is that which maketh*

1 Tim. 6. 6.
Prov. 15. 16.
Prov. 10. 22.
22. 4.
2 Chron. 29. 12.
Eccles. 5. 19.

Prov. 10. 4.

13. 11.

Ecclef. 6. 1, 2.

St. Paul exhorteth to work
without hands,
ἵνα μὴ κενώσῃς

Χριστιανὸν ἔχοντε.

1 Thess. 4. 12.

Prov. 23. 21.

Prov. 18. 9.

maketh rich; yet doth he not forget or contradict himself, when he also doth affirm, that *The hand of the diligent maketh rich*; and that *He who gathereth by labour shall increase*; because God blesteth the industrious, and by his own hand, as the most proper instrument, maketh him rich; when the *Preacher* said, *There is a man, to whom God hath given riches and wealth*, he knew well enough what man it was, to whom God giveth them, and that sluggards were not fit objects of that liberality; for he had observed it to be their doom to be poor and beggarly, their nature to waste and imbezil an estate; He could assure us, that *drowsiness shall cloath a man with rags*; He could propound it as a certain observation, that *He who is slothfull in his work, is brother to a great waster*; or that want of industry in our business will no less impair our estate, than prodigality it self; He could more than once warn the slothfull, that if he did *sleep on*,

or

Prov. 10. 4.

or persist in his sluggish way, indigency would surprize and seize on him with an insupportable violence ;

So (saith he) shall thy poverty come Prov. 6. 11.
as one that travelleth, and thy want 24. 32.
as an armed man.

Another darling of humane affection (and a jewel indeed of considerable worth and use in our life) is *honour*, or reputation among men : this also plainly, after the common reason and course of things, is purchased and preserved by industry ; For he that aspireth to worthy things, and assayeth laudable designs, pursuing them steadily with serious application of heart, and resolute activity, will rarely fail of good success, and consequently will not miss honour, which ever doth crown victory ; And if he should hap to fail in his design, yet he will not lose his credit ; for having meant well, and done his best, all will be ready to excuse, many to commend him ; The very qualities which industry doth exercise, and the effects

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which

1 Chron. 29. 11.
Dan. 5. 18.
Ecclef. 5. 19.

Prov. 22. 29.

which it doth produce, do beget honour; as being ornaments of our person and state. God himself (from whom *honour cometh*, and whose special prerogative it is to bestow it, he, as King of the World, being the fountain of honour) will be concerned to dignifie an industrious management of his gifts with that natural and proper recompence thereof; conducting him, who fairly treadeth in the path of honour, that he shall safely arrive unto it. It is therefore a matter of easie observation which the wise *Prince* doth prompt us to mark; *Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men*; that is, diligence, as it is the fairest, so it is the surest way to the best preferment; as it qualifieth a man for employment, and rendreth him usefull to the World, so it will procure worthy employment for him, and attract the World to him; as the same great Authour again doth assert;
The

The hand, saith he, of the diligent Prov. 12. 24.
shall bear rule; Yea, so honourable
 a thing is Industry it self; that an
 exercise thereof in the meanest rank
 is productive of esteem, as the *Wise-* Prov. 27. 18.
man again doth observe and tell us; *Ὅς φυλάσσει*
He that waiteth on his master, (that *τὸ ἑαυτοῦ κή-*
 is, with diligence attendeth on the *εἶος, τιμωθή-*
business committed to him) shall be *σῆται.*
honoured.

No industrious man is contemptible: for he is ever looked upon as being in a way of thriving, of working himself out from any straits, of advancing himself into a better condition. But without industry we cannot expect any thing, but disrespect, shame and reproach, which are the certain portion of the slothfull; he not having the heart to enterprize, or the resolution and patience to atchieve any thing, deserving regard, or apt to procure it; he wanting all the ornaments, and good fruits that grow from industry; he being onely fit for a sordid, and servile condition; whence
 the

Prov. 12. 24. *the slothfull (saith Solomon) shall be*
 Δόλοισι ὁ ἕσπεν- *under tribute ; and, He that sleepeth*
 τὰς ἐν πρῶτον. *in harvest, is a son that causeth shame ;*
 Prov. 10. 5.

He causeth it to his relations by his beggarly accoustrements, he causeth it much more to himself, by his despicable faultiness, and by the disgracefull consequences of it.

Another yet more pretious good, far surpassing all external advantages of our state ; the which in the judgment of him who (together with it having a full possession of all secular prosperity, wealth, dignity and power) was best able to prize it, *is better than rubies, and incomparably doth excell all things, that may be desired*, as ennobling, enriching, and imbellishing our better part ; *Wisedom*, I mean, or a good comprehension, and right judgment about matters of highest importance to us, is the prize of industry, and not to be gained without it ; Nature conferreth little thereto, fortune contributeth much less ; it cannot be bought at any rate ; *It*

cannot

cannot (saith Job) be gotten for gold, neither shall silver be weighed for the price thereof; It cannot be valued with the gold of Ophir, with the precious Onyx, or the Sapphire; It is the off-spring of watchfull observation and experience, of serious meditation and study; of carefull reflexion on things, marking, comparing and weighing their nature, their worth, their tendencies and consequences; these are needfull to the getting of wisdom, because truth which it seeketh commonly doth not lie in the surface, obvious to a superficial glance, nor onely dependeth on a simple consideration of few things; but is lodged deep in the bowels of things, and under a knotty complication of various matters; so that we must dig to come at it, and labour in unfolding it; Nor is it an easie task to void the prejudices springing from inclination or temper, from education or custome, from passion and interest, which cloud the mind, and obstruct

*Nec rude quid
profit video
ingenium.*

*Hor. de Art.
Job 28. 15---*

obstruct the attainment of wisdom.

If we will have it, we must get it as *Solomon* himself did, that great Master of it; how was that? *I gave*, saith he, *my heart to know wisdom*: He, who made it his option and choice before all things; who so earnestly and so happily did pray for it; upon whom it is so expressly said, that God in a special manner, and plentiful measure did bestow it; who averreth God to be the sole donour of it, (for, *The Lord*, saith he) *giveth wisdom, out of his mouth cometh knowledge and understanding*,) yet even he, did first give his heart to it, before it was given into his heart: he did not onely gape for it, to receive it by mere infusion; but he worked and studied hard for it: he was indeed a great student, an inquisitive searcher into nature, a curious observer of the World, a profound considerer and comparer of things; and by that industrious course, promoted by

Ecclef. 1. 17.
2. 3.

1 King. 3. 9.
4. 29.

Sap. 8. 21.

9. 17.

Ecclef. 2. 26.

Jam. 1. 5.

Prov. 2. 6.

by divine blessing, he did arrive to that great stock of so renowned a wisdom.

And the same method it is, which he prescribeth to us for getting it; exhorting us, that we *incline our ear unto wisdom, and apply our heart to understanding*; that we *cry after knowledge, and lift up our voice for understanding*; that we *seek her as silver, and search for her, as for hid treasures*; in following which course he doth assure us of good success; for *then* (saith he) *shalt thou understand the fear of the Lord, and find the knowledge of God, which is the head or chief part of wisdom*; And *Blessed* (saith he again, in the person and place of wisdom it self) *is the man, that heareth me, watching daily at my gates, waiting at the posts of my doors*; for *he that findeth me findeth life, and shall obtain favour of the Lord*; It is the way, he supposeth of finding wisdom, to watch assiduouſly, to wait diligently upon the means of attaining her; and how

Prov. 22. 3, 4.
1. 5.

Prov. 1. 5.

Prov. 8. 34—

Prov. 8. 17.

Sap. 6. 12, 13,
14.

how infallible the acquist of her is thereby, she doth again by his mouth thus acquaint us ; *I love them that love me, and those that seek me early shall find me ;* and *She* (saith his imitator) *is easily seen of them that love her, and found of such as seek her ; whoso seeketh her early, shall have no great travel, for he shall find her sitting at his doors.*

Prov. 26. 16.

This indeed is the onely way idleness is not capable of so rich and noble a purchase ; a slothfull person may be conceited (yea needs must be so) but he can never be wise ; *A sluggard* (saith Solomon) *is wiser in his own conceit, than seven men that can render a reason ;* this conceit of wisdom is a natural issue of his ignorance ; and 'tis indeed no small part of his folly, that he doth not perceive it ; being no less stupid in reflexion on his own mind, than in considering other matters ; Being always in a slumber, he will often fall into such pleasant dreams ; and no wonder that he should presume upon

upon abundance of knowledge who not listning to take any pains in the search or discussion of things, doth snatch the first appearances, doth embrace every suggestion of his fancy, every conceit gratifying his humour, for truth.

What should I speak of *learning*, or the knowledge of various things, transcending vulgar apprehension? who knoweth not that we cannot otherwise reach any part of that than by assiduous study and contemplation? who doth not find that all the power in the World is not able to command, nor all the wealth of the *Indies* to purchase one notion? who can be ignorant, that no wit alone, or strength of parts can suffice, without great industry to frame any science, to learn any one tongue, to know the history of nature, or of providence? It is certainly by *Horace's* method,

Qui cupit optatam cursu con-
tingere metam,
Multa tulit, fecitque puer,
sudavit & alsit.

Hor. de Art.

Multa tulit, fecitque puer,—

by

by much exercise and endurance of pains, that any one can arrive to the mark of being learned or skillfull in any sort of knowledge.

But farther yet, *Vertue*, the noblest endowment, and richest possession whereof man is capable; the glory of our nature, the beauty of our soul, the goodliest ornament, and the firmest support of our life; that also is the fruit and blessing of industry; that of all things most indispenfably doth need and require it. It doth not grow in us by nature, nor befall us by fortune; for nature is so far from producing it, that it yieldeth mighty obstacles and resistences to its birth, there being in the best dispositions much averfeness from good, and great proneness to evil; Fortune doth not further its acquists, but casteth in rubs and hinderances thereto, every condition presenting its allurements, or its affrightments from it; all things within us, and about us conspire to render its production, and its practice laborious. It

Τῇ μὲν κακίᾳ
ἡδονὴ, τῇ δ' ἀ-
ρετῇ συγκαλή-
σεται πόνος.
Chrys. in Joh.
Or. 36.

Κακία μὲν οὐ
αὐτοδίδακτον
ἀρετὴ δ' οὐκ ἐν
τοῖς κτᾶται.
Syn. de Pro-
vid. 2.

It is ('tis true) a gift of Heaven,
 and cannot be obtained without a
 special influence of Divine grace,
 but it is given as children are (of
 whom it is said, *Loe children are an* Psal. 127. 3.
heritage of the Lord, and the fruit of
the womb is his reward) not without
 fore travel and labour of the mo-
 ther, not without grievous difficul-
 ty and pangs in the birth: In our
 conversion to embrace vertue God
 doth guide us; but to what? to sit
 still? no, to walk, to run in his
 ways; Grace doth move us, but
 whereto? to doe nothing? no, but
 to stir, and act vigorously; *The holy* Rom. 8. 26.
Spirit doth help our infirmities; but συναντιλαμ-
βάνεται.
 how could it help them, if we did
 not conjoin our best (though weak)
 endeavours with its operations? to
 what doth it *συναντιλαμβάνειν*, or Heb. 12. 4.
co-help us, but *to strive against sin*, Rom. 2. 10.
to work righteousness, to perform du- Αδ. 10. 35.
 ty with earnest intention of mind,
 and laborious activity? *God* (saith
 Θεός, καὶ ἔτε ἐφ' ἡμῖν ἀφῆκε τὸ πᾶν ἔθνος, ἵνα μὴ εἰς ἀπόνοιαν ἐπαί-
 ρωμεθα, ἔτε αὐτὸς τὸ πᾶν ἔλαβεν, ἵνα μὴ εἰς ῥαθυμίαν ἀπεκλι-
 νώμεθ· ἀλλ', &c. Chrys. Tom. 5. Or. 28.

D

S. Chry-

S. Chrysostome) hath parted virtue
with us, and neither hath left all to
be in us, lest we should be elated to

* Οὐδὲ γὰρ ἡ pride, nor himself hath taken all, lest
περὶ τὰ καλὰ we should decline to sloth *.

ἢ ἀνδρώπων

ἐγχείρησις διὰ τὸ ἀνῶθεν βοηθείας τελειωθήσεται· ἐδὲ ἡ ἀν-
θεν χάρις ὅτι τὸ μὴ σπεύδοντα παραμένοιν' ἀν, ἀλλ' ἐχάτερος
συγκρατῆται προσήκει, σπεύδωντε ἀνδρωπίνω, καὶ τὴν διὰ πίστιν
ἀνῶθεν κατέκυσαν συμμαχίαν εἰς τελείωσιν ἀρετῆς. Baf. Conf.
Mon. cap. 15.

Indeed the very nature and ef-
fence of virtue doth consist in the
most difficult and painfull efforts of
soul ; in the extirpating rooted pre-
judices and notions from our under-
standing ; in bending a stiff will,
and rectifying crooked inclinations ;
in over-ruling a rebellious temper ;
in curbing eager and importunate
appetites ; in taming wild passions ;
in withstanding violent temptati-
ons ; in surmounting many difficul-
ties, and sustaining many troubles ;
in struggling with various unruly
lusts within, and encountring many
stout enemies abroad, which assault
our reason, and war against our soul :

In

In such exercises its very being lieth; its birth, its growth, its subsistence dependeth on them; so that from any discontinuance or remission of them it would soon decay, languish away, and perish.

What attention, what circumspection, and vigilancy of mind, what intention of spirit, what force of resolution, what command and care over our selves doth it require, to keep our hearts from vain thoughts, and evil desires; to guard our tongue from wanton, unjust, uncharitable discourse; to order our steps uprightly and steadily in all the paths of duty? *ἐν τῇ ἐκ βίβρατον τῆς ἀρετῆς*; and what (as St. Chrysostome asketh) of all things belonging to vertue is not laborious? it is no small task to know it, wherein it consisteth, and what it demandeth of us; it is a far more painfull thing to conform our practice unto its rules and dictates.

Chryl. in Joſt. Or. 36.

Τῆς ἀρετῆς ἰδρωτὰ θεοὶ περ-
 πείριθεν ἔειπεν
 Ἀδανάτι, μακρότερόν ἐστι
 οἱ μὲν ἐπ' αὐτὴν,
 καὶ τὴν χεῖρα —

Hef. 12. 2.

If travelling in a rough way ; if climbing up a steep hill ; if combating stern foes, and fighting sharp battels ; if crossing the grain of our nature and desires ; if continually holding a strict rein over all our parts and powers, be things of labour and trouble, then greatly such is the practice of virtue.

1 Thess. 1. 3.
 2 Thess. 1. 11.
 Joh. 6. 29.

Indeed each virtue hath its peculiar difficulty, needing much labour to master it : *Faith* is called *ἐργον πίστεως*, *the work of faith*, and it is no such easie work, as may be imagined, to bring our hearts unto a thorough perswasion about truths crossing our sensual conceits, and controlling our peevish humours ; unto a perfect submission of our understanding, and resignation of our will to whatever God teacheth or prescribeth ; to a firm resolution of adhering to that profession, which exacteth of us so much pains, and exposeth us to so many troubles.

Charity

Charity is also a laborious exercise of many good works, and he that will practise it must in divers ways labour hardly; He must labour in voiding from his soul many dispositions deeply radicated therein by nature, opinion and custome (envy, frowardness, stubbornness, perverse and vain selfishness, from whence wrath, revenge, spite and malice do spring forth;) He must labour in effectual performance of all good offices, and in catching all occasions of doing good; He must exert that *κόπον ἀγάπης*, that *labour of love*, whereof St. Paul doth speak; He must (as that holy *Apostle* directeth, not onely in precept, but by his own practice) work with his own hands, that he may supply the wants of his neighbour.

Hope it self (which one would think, when grounded well, should be a no less easie, than pleasant duty) doth need much labour to preserve it safe, streight and stable, among the many waves and billows

D 3

of

Gal. 6. 10.

1 Theff. 1. 3.
Heb. 6. 10.Eph. 4. 28.
Aët. 20. 35.Ἀκλινῶς.
Heb. 10. 23.
Heb. 6. 19.
1 Theff. 1. 3.
Heb. 10. 36.

Heb. 6. 11.

Ἐνδείκνυσθαι
σπουδὴν.

Heb. 3. 6, 14.

2 Pet. 1. 10.

Πάντες οὖν
ἐνδὲς ὑμῶν
ὑμνήσαντες ὡς κα-
λὸν μὲν ἡ σω-
φροσύνη τε καὶ
δυσκοιότης, κα-
λεπὸν μὲν τοι καὶ
ἐπίπτονον. Plat.

de Rep. 2.

2 Pet. 4. 4.

of temptation assaying to shake and subvert it ; whence *a patience of hope* is recommended to us ; and we so often are exhorted to hold it fast, to keep it sure, firm and unshaken to the end.

Temperance also surely demandeth no small pains ; it being no slight business to check our greedy appetites, to shun the enticements of pleasure, to escape the snares of company and example, to support the ill-will and reproaches of those zelots and bigots for vice ; who cannot tolerate any non-conformity to their extravagancies ; but (as *St. Peter* doth express it) *think it strange, if others do not run with them to the same excess of riot, speaking ill of them for it.*

What should I speak of *meekness*, of *patience*, of *humility*, of *contentedness* ? is it not manifest, how laborious those vertues are, and what pains are necessary in the obtaining, in the exercise of them ? what pains, I say, they require, in the voidance of

of fond conceits, in the suppression of froward humours, in the quelling fierce passions, in the brooking grievous crosses and adversities, in the bearing heinous injuries and affronts ?

Thus doth all vertue require much industry, and it therefore necessarily must it self be a great vertue, which is the mother, the nurse, the guardian of all vertues ; yea which indeed is an ingredient and constitutive part of every vertue ; for if vertue were easily obtainable or practicable without a good measure of pains, how could it be vertue ? what excellency could it have, what praise could it claim, what reward could it expect ? God hath indeed made the best things not easily obtainable, hath set them high out of our reach, to exercise our industry in getting them, that we might raise up our selves to them, that being obtained they may the more deserve our esteem, and his reward.

D 4

Lastly,

Lastly, The Sovereign good, the last scope of our actions, the top and sum of our desires, *Happiness* it self, or *eternal life* in perfect rest, joy and glory ; although it be the supreme gift of God, and special *boon* of divine grace (*τὸ δὲ χάρισμα τῆς Θεοῦ*, But, saith St. Paul, the gift of God's grace is eternal life) Yet it also by God himself is declared to be the result and reward of industry ; for we are commanded *to work out our salvation with fear and trembling ; and to give diligence in making our calling and election sure*, by vertuous practice ; and God (saith St. Paul) *will render to every man according to his works, to them who by patient continuance in well doing seek glory, and honour, and immortality, eternal life ;* and, in the close of God's Book it is proclaimed, as a truth of greatest moment, and special point of God's will, *Blessed are they that doe his commandments, that they may have right to the tree life.* It is plainly industry, which climbeth the Holy Mount ;

Rom. 6. 23.
Eph. 2. 8.

Phil. 2. 12.
2 Pet. 1. 10.

Rom. 2. 6, 7,
10. 6. 22.
Apoc. 22.

Prov. 22. 14.

Heb. 12. 22.

Mount ; it is industry, which taketh *the Kingdom of Heaven by force* ; it is industry, which *so runneth, as to obtain the prize* ; which *so fighteth as to receive the crown* ; which *so watcheth as to secure our everlasting interest to us.*

Matt. 11. 12.

1 Cor. 9. 24.

Jac. 1. 12.

Matt. 24. 42.

25. 13.

Luc. 12. 37.

Apoc. 3. 3.

Thus do the choicest good things, of which we are capable, spring from industry, or depend upon it ; and no considerable good can be attained without it ; thus all the gifts of God are by it conveyed to us, or are rendred in effect beneficial to us ; for the gifts of nature are but capacities, which it improveth ; the gifts of fortune or providence are but instruments, which it employeth to our use ; the gifts of grace are the supports and succours of it ; and the very gift of glory is its fruit and recompence.

There are farther several other material considerations, and weighty motives to the practice of this duty ; which meditation hath suggested

gested to me ; but these, in regard to your patience, must suffice at present ; the other (together with an application proper to our condition and calling) being reserved to another occasion.

O F

O F

Industry in general.

ECCLES. IX. 10.

*Whatsoever thy hand findeth to doe,
doe it with all thy might.*

I*ndustry*, which the divine *Preacher* in this *Text* recommendeth to us, is a vertue of a very diffusive nature and influence; stretching it self through all our affairs, and twisting it self with every concern we have; so that no business can be well managed, no design accomplished, no good obtained without it: it therefore behoveth us to conceive a high opinion of it, and to inure our souls to the practice of it, upon all occasions: in furtherance of which purposes I formerly, not long since, did propound
several

several motives and inducements; And now proceeding on shall represent divers other considerations serviceable to the same end.

I. We may consider, that Industry is productive of ease it self, and preventive of trouble: It was no less solidly, than acutely and smart-

"Εἰδ' αἰσέτον
ὃ πόνος, πόνει
εἴτε φευκτόν,
πόνει ἵνα μὴ
πονῇς· διὰ τοῦτο
τὸ μὴ πονεῖν οὐ
φεύσεται πόνος,
πλὴν ὃ ἐναντίον
καὶ δίδωται.
Crates, Ep. 4.

Ἡ ἀργία δὲ
αφθεῖσιν ἡμᾶς
εἰώδι, καὶ πό-
λιν παρέχειν
τὸ πένον. Chryf.
in Joh. Orat. 36.

ly advised by the Philosopher Crates, *Whether* (said he) *labour be to be chosen, labour; or whether it be to be eschewed, labour, that thou mayst not labour; for by not labouring, labour is not escaped, but is rather pursued; and St. Chrysostome doth upon the same consideration urge Industry, because Sloth* (saith he) *is wont to spoil us, and to yield us much pain; No man can cozen nature, escaping the labour to which he was born; but rather attempting it will delude himself, then finding most, when he shunneth all labour.*

Sloth indeed doth affect ease and quiet; but by affecting them doth lose them; It hateth labour and trouble, but by hating them, doth incur

incur them ; It is a self-destroying vice, not suffering those, who cherish it, to be idle, but creating much work, and multiplying pains unto them ; engaging them into divers necessities and straits, which they cannot support with ease, and out of which without extreme trouble they cannot extricate themselves : of this the *Preacher* doth afford us a plain instance ; *By much slothfulness* (saith he) *the building decayeth, and through idleness of the hands the house droppeth through* ; A little care taken at first about repairing the house, would have saved its decay and ruine ; and consequently the vast charge and trouble, becoming needfull to re-edify it : and the like doth happen in most other cases and occurrences of life ; idleness commonly doth let slip opportunities and advantages, which cannot with ease be retrieved ; it letteth things fall into a bad case, out of which they can hardly be recovered.

The

The certain consequences of it (disgrace, penury, want of experience, disobliging and losing friends with all the like mischiefs) cannot be supported without much disquiet; and they disable a man from redressing the inconveniences into which he is plunged.

But Industry by a little voluntary labour taken in due place and season doth save much necessary labour afterward, and by moderate care doth prevent intolerable distress; And the fruits of it (wealth, reputation, skill and dexterity in affairs, friendships, all advantages of fortune) do enable a man to pass his life with great ease, comfort and delight.

2. Industry doth beget ease by procuring good habits, and facility of acting things expedient for us to doe. By taking pains to day we shall need less pains the morrow; and by continuing the exercise, within a while we shall need no pains at all, but perform the most difficult

difficult tasks of duty, or of benefit to us with perfect ease, yea commonly with great pleasure. What sluggish people accompt hard and irksome (as to rise early, to hold close to study, or business, to bear some hardship) will be natural and sweet; as proceeding from another nature, raised in us by use.

Industry doth breed assurance and courage, needfull for the undertaking and prosecution of all necessary business, or for the performance of all duties incumbent on us.

No man can quite decline business, or disengage himself from duty, without infinite damage and mischief accruing to himself; but these an industrious man (confiding in this efficacious quality) will set upon with alacrity, and dispatch with facility; his diligence voiding obstacles, and smoothing the way to him; whenas idleness finding some difficulties, and fancying more, soon disheartneth, and causeth a man to desist from action, rather chusing

chusing to crouch under the burthen, than by endeavour to carry it through to discharge himself thereof: whence as to an industrious man things seeming difficult will prove easie, so to a slothfull person the easiest things will appear impossible; according to Solomon's observation, *The way* (saith he) *of* a slothfull man *is an hedge of thorns, but the way of the upright is made plain*; whereas a slothfull man, being apt to neglect his obligations, is opposed to an upright man, who hath a conscionable regard to them, and is willing to take pains in the discharge of them; so it is declared, that to the one the way is rough and thorny, to the other beaten and expedite.

Prov. 22. 13.

26. 13.
Περφασίζεσαι
καὶ λέγει ὀκνη-
ρός, Λέων ἐν
τῇ ὁδῷ, ἐν ᾧ
τῇ πλατείᾳς
φονεύτω.

And again, *The slothfull man* (saith he) *doth say, there is a Lion without, I shall be slain in the streets*; he is very apt to conceit, or to pretend imaginary difficulties and hazards, and thence to be deterred from going about his business, or doing

doing his duty : This consideration St. Chrysostome doth propose, exciting to an earnest pursuit of vertue ; because, *There is* (saith he) *nothing so easie, which our great sloth doth not represent very grievous and burthensome ; nothing so painfull and difficult, which diligence and willingness do not shew to be very easie.*

Οὐδὲν ἕως
ὅτι ῥαδίον, ὃ
μὴ σφόδρα
βαρὺ καὶ ἐπαχ-
θὲς ὁ πολὺς
δείκνυσιν ὀκ-
νῶν ἡμῶν ὁσ-
περ ὁππότεον
καὶ συχεῖς, ὃ
μὴ λίαν εὐχε-

λον ἢ σπερὸν καὶ ἢ περιθυμία. Chrys. *Tom. 6. Or. 15. p. 144.*

Τὰ μὲν ῥαδία τὸς ἀμελῆντας φεύγει. τὰ δὲ χαλεπὰ ὁππότεον αἰσ ἀλίσχεται. Plut. *de Educ.*

3. We may consider, that industry will sweeten all our enjoyments, and season them with a gratefull relish ; for as no man can well enjoy himself, or find sound content in any thing, while business or duty lie unfinished on his hand ; so when he hath done his best toward the dispatch of his work, he will then comfortably take his ease, and enjoy his pleasure ; then his food doth taste savourily, then his divertisements and recreations have a lively gustfulness, then his sleep

E

is

Eccles 5. 12.
Tū δ'αλφ.

is very sound and pleasant ; according to that of the *Preacher*, *The sleep of a labouring man is sweet.*

*Cui sit conditio
dulcis sine pul-
vere palmae ?*

Hor. Ep. I. 1.

4. Especially those accommodations prove most delightfull, which our industry hath procured to us ; we looking on them with a special tenderness of affection, as on the children of our endeavour ; we being sensible at what costs of care and pain we did purchase them. If a man getteth wealth by fraud or violence, if he riseth to preferment by flattery, detraction, or any bad arts, he can never taste any good favour, or find sound comfort in them ; And from what cometh merely by chance, as there is no commendation due, so much satisfaction will not arise ; 'Tis the *Wise man's* observation, *The slothfull man roseth not that which he took in hunting*, and therefore it cannot be very gratefull to him ; but (addeth he) *the substance of a diligent man is pretious* ; that is, what a man compasseth by honest industry, that he

Prov. 12. 27.

is

is apt highly to prize ; he triumpheth in it, and (in St. Paul's sense ^{1 Cor. 9. 15.} innocently) *boasteth* of it ; he feel-
 eth a solid pleasure, and a pure complacency therein ; the manner of getting it doth more please him, than the thing it self ; as true Hunters do love the sport more than the quarry, and generous Warriours more rejoice in the victory, than in the spoil ; for *our soul* (as St. Chrysostome discourseth) *is more affected with those things, for which it hath laboured ; for which reason* (addeth he) *God hath mixt labours with vertue it self, that he might endear it to us.* Yea farther,

Περὶ ἐκείνα
 μάλλον ἢ ψυ-
 χὴ διακίηται,
 ὡς οὐκ ἔστι κα-
 μῶς διὰ τὸ το-
 υτοῦ πόνου ἀνέ-
 μωτον ἀρετὴν
 οἰκισθῆσαι αὐτῇ
 ταύτῃ βελό-
 ρηται. Chrys.
 in Joh. Orat. 36.

5. The very exercise of industry immediately in it self is delightfull, and hath an innate satisfaction, which tempereth all annoyances, and even ingratiateth the pains going with it.

The very settlement of our mind on fit objects, or its acquiescence in determinate action, conducing to a good end, whereby we are

freed of doubt, distraction, and fastidious listlessness, doth minister content.

The reflexion upon our having embraced a wise choice, our proceeding in a fair way, our being in chace of a good purpose, doth breed complacence.

To consider that we are spending our time accomptably, and improving our talents to good advantage (to the service of God, the benefit of our neighbour, the bettering of our own state) is very chearing and comfortable.

Prov. 14. 23.

And whereas *In all labour* (as the *Wise-man* telleth us) *there is profit*, the foresight of that profit affordeth pleasure, the foretasting the good fruits of our industry is very delicious.

Hope indeed doth ever wait on industry; and what is more delightfull than hope? this is the incentive, the support, the condiment of all honest labour; in virtue whereof the Husbandman toileth, the
Mer-

Merchant trudgeth, the Scholar
ploddeth, the Souldier dareth with
alacrity and courage, not refenting
any pains, not regarding any ha-
zards, which attend their underta-
kings: this the holy *Apostles* tell us
did enable them with joy to sustain
all their painfull work, and hazar-
dous warfare; injoining us also as
to *work with fear*; so to *rejoice in*
hope.

In fine, Industry doth free us
from great displeasure, by redeem-
ing us from the molestations of
idleness, which is the most tedious
and irksome thing in the World;
racking our soul with anxious sus-
pence, and perplexing distraction;
starving it for want of satisfactory
entertainment, or causing it to feed
on its own heart by dolefull confi-
derations; infesting it with crowds
of frivolous, melancholick, trouble-
some, stinging thoughts; galling it
with a sense of our squandring a-
way pretious time, of our slipping
fair opportunities, of our not using

1 Cor. 9. 10.
—ipsa operis
difficultate la-
tus spem segetis
de labore meti-
tur. Apud Aug.
Ep. 142.
Rom. 12. 12.
5. 2.
Heb. 3. 6.
1 Tim. 4. 10.
(Col. 1. 5.
2 Cor. 3. 12.
1 Joh. 3. 3.
1 Pet. 1. 3.
Tit. 2. 13.)

Otio qui nescit
uti plus ha-
bet negotii, &c.
Otioso in otio
animus nescit
quid quidem
velit, &c. En-
nius apud A-
gell. 19. 10.

Καὶ τὴν ἀνδρῶν
 πλείονα γένειον
 ἀνδρῶν περὶ
 ἑνὲν ἔχοντες
 ποιῶν; ἢ μολι-
 σθεύουσιν; ἢ
 ταλαιπώροτε-
 ρον; μύρων ἢ
 χεῖρον ἢ το-
 δεσμών, χα-
 μαῖσαι καὶ κα-
 χλυνεῖναι δια-
 παντός ἐστι
 ἀρετῆς καὶ ἀν-
 ῥώης, ὁρῶντα
 τὸς παλιόν-
 τας; Chryf.
 in Act. Or. 35.

*Orum est vi-
 vi hominis se-
 pulchra.*

the abilities and advantages granted us, to any profit or fruit: whence *St. Chrysostome* saith very truly, that there is nothing more unpleasant, more painfull, more miserable, than a man that hath nothing to doe; Is not this (saith he) worse than ten thousand chains to hang in suspense, and be continually gaping, looking on those, who are present? Indeed the strictest imprisonment is far more tolerable, than being under restraint by a lazy humour from profitable employment; this enchaineth a man, hand and foot, with more than iron fetters; this is beyond any imprisonment, it is the very entombment of a man, quite in effect sequestering him from the World, or debarring him from any valuable concerns therein. And if liberty be ἐξουσία αὐτοπραγίας, a power of doing what one liketh best, then is he, who by his sloth is disabled from doing any thing, wherein he can find any reasonable satisfaction, the veriest slave that can be; from which slavery

industry

industry freeing us, and disposing us to perform chearfully whatever is convenient, thereby doeth us a great pleasure. Farther.

6. Let us consider, that industry doth afford a lasting comfort, deposited in the memory and conscience of him, that practiseth it. It will ever upon his reviewing the passages of his life, be sweet to him to behold in them testimonies and monuments of his diligence; it will please him to consider, that he hath lived to purpose, having done somewhat considerable; that he hath made an advantageous use of his time; that he hath well husbanded the talents committed to him; that he hath accomplished (in some measure) the intents of God's bounty, and made some return for his excellent gifts. What comfort indeed can any man have, yea how sore remorse must he feel in reflecting upon a life spent in unfruitfull and unprofitable idleness? How can he otherwise than bewail his folly and

*Diu fuit, non
diu vixit.*

Matt. 25. 26.

baseness in having lived (or rather having onely been) in vain; as the shadow and appearance of a man; in having lavished his days, in having buried his talents, in having imbezilled his faculties of nature, and his advantages from providence; in having defeated the good will of God, and endeavoured no requital to the munificent goodness of his Maker, of his Preserver, his benign Lord and Master, his gracious Saviour and Redeemer? How without confusion, can he in his mind revolve, that he hath no-wise benefited the World, and profited his neighbour, or obliged his friends, or rendred to his Countrey, (to the society, or community of which he is a member) amends for all the safety and quiet, the support, the convenience, and the pleasure he hath enjoyed under its protection, and in its bosome? that he hath not born a competent share in the common burthens, or paid a due contribution of his care and labour to
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the publick welfare? how can such a man look inward upon himself with a favourable eye, or pardon himself for so loathsome defaults?

7. Let us consider, that industry doth argue a generous and ingenuous complexion of soul.

It implieth a mind not content with mean and vulgar things (such as nature dealeth to all, or fortune scattereth about) but aspiring to things of high worth, and pursuing them in a brave way, with adventurous courage, by its own forces, through difficulties and obstacles.

It signifieth in a man a heart, not enduring to owe the sustenance or convenience of his life to the labour or the liberality of others; to pilfer a livelihood from the World; to reap the benefit of other mens care and toil, without rendring a full compensation, or out-doing his private obligations by considerable service and beneficence to the publick.

A noble

A noble heart will disdain to subsist like a drone upon the hony gathered by others labour ; like a vermine to filch its food out of the publick granary ; or like a shark to prey on the lesser fry ; but will, one way or other earn his subsistence ; for he that doth not earn, can hardly own his bread, as St. Paul implieth, when he saith, *Them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*

2 Theff. 3. 12.
Τὸν ἑαυτῶν
ἀγρυ.

1 Cor. 9. 15.

2 Theff. 3. 9.
1 Cor. 9. 11.
1 Theff. 2. 6.

Of this generous ingenuity we have a notable instance in that great *Apostle* himself ; which he doth often represent as a pattern to us, professing much complacence therein ; He with all right and reason might have challenged a comfortable subsistence from his Disciples, in recompence for the incomparable benefits he did confer on them, and of the excessive pains he did endure for their good ; this he knew well, but yet did rather chuse

chuse to support himself by his own labour, than any-wise to seem burthen-some or troublesome to them ; *These hands* (said he) *have ministred* Act. 20. 34, 35. *to my necessities, and to them that are with me ; I have shewed you all things, that so labouring ye ought to support the weak, and to remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive.* This was the practice of him, who was in labours most abundant ; and such is the genius of every man, who upon principles of conscience, reason and honour, is industrious. Of him it may be said, as of Saloman's good housewife, *She seeketh wool and flax, and worketh willingly with her hands ; she is like the merchants ship, she bringeth her food from afar ; she looketh well to her household, and eateth not the bread of idleness.* Prov. 31. 13, 14, 27.

Sloth is a base quality, the argument of a mind wretchedly degenerate and mean ; which is content to grovel in a despicable state ; which
aimeth

aimeth at no worthy thing, nor pursueth any thing in a laudable way; which disposeth a man to live *gratis* (precariously) and ingratfully on the publick stock; as an insignificant cypher among men, as a burthen of the Earth, as a weight of any Society; sucking aliment from it, but yielding no benefit or ornament thereto.

8. Industry is a fence to innocence and vertue; a bar to all kinds of sin and vice; guarding the avenues of our heart, keeping off the occasions and temptations to vitious practice. When a man is engaged in honest employment, and seriously intent thereon, his mind is prepossessed and filled, so that there is no room or vacancy for ill thoughts, or base designs to creep in; his senses do not lie open to ensnaring objects; he wants leisure, and opportunity of granting audience to the solicitations of sinfull pleasure; and is apt to answer them with a *non vacat*; the Devil can hardly

Semper te diabolus inueniat occupatum.
Bern. form. hon.
u. cap. 7.

hardly find advantage of tempting him, at least many Devils cannot get access to him; according to that observation in *Cassian*, *A working Monk is assaulted by one Devil, but an idle one is spoiled by numberless bad Spirits*. The case of men ordinarily is like to that of *Ægysthus*

Operans monachus uno daemoni pulsatur, otiosus vero innumeris Spiritibus devastatur. Cassi de Instit. 10. 23.

— *nè nil ageretur, amavit,*

Ovid. de Remed.

rather than doe nothing, he was ready to doe ill; he not having business to employ his thoughts, wanton desires did insinuate themselves into his heart, and transported him to that disastrous wickedness, which supplied matter to so many tragedies: And the like instance the *Sacred History* suggesteth in King *David*, who walking ('tis said) on the roof of his house, his mind then roving, and being untacked from honest cares, that temptation seized on him, whereby he was plunged into that wofull misdemeanour, which did create to him so much sorrow,

sorrow, did make such a spot in his life, and leave such a blur on his memory; whence yet we may draw some benefit, taking it as a profitable document and warning, how idleness doth expose the best men to danger.

Idleness is indeed the nursery of sins, which as naturally grow up therein as weeds in a neglected field, or insects in a standing puddle; *Eccclus 33. 27. Idleness teacheth much evil.* It is the general trap, whereby every tempter assayeth to catch our soul; for the mind being loose from care, Satan is ready to step in with his suggestions, the World presenteth its allurements, fleshly desires rise up; proud, froward, wanton cogitations slip in; ill company doth entice, ill example is regarded, every temptation doth object and impress it self with great advantage and force;

— *si non*
Intendes animum studiis, &
rebus honestis,
Invidia vel amore vigil tor-
quebere—

Hor. Ep. 1. 2.

men in such a case being apt to close and comply with temptations even to divert their mind; and entertain

tertain themselves, to cure their listlessness, to pass their time; committing sin, for want of better occupation. Hence in places, where there is least work, the worst sins do most prevail; and idleness therefore was by the Prophet reckoned one of the three great sins of *Sodom*, parents of the rest, *Behold* (saith *Ezekiel*) *this* Ezek. 16. 49. *was the iniquity of thy Sister Sodom; pride, fullness of bread, and abundance of idleness was in her:* Hence it seldom doth happen in any way of life, that a sluggard and a rakel do not go together, or that he who is idle is not also dissolute.

9. Particularly industry doth prevent the sins of vain curiosity, pragmatism, troublesome impertinency, and the like pests of common life; into which persons not diligently following their own business, will assuredly fall. *We hear* 2 Thess. 3. 11. *(saith St. Paul to the Thessalonians)* Μηδὲν ἐργαζομένους, ἀλλὰ ὡς ἐργαζομένους, *that there are some, who walk among you disorderly, working not at all, but* υἱς, *are busie-bodies; 'tis no wonder, if* Working nothing, but over-working. *they*

they did *not work at all*, that they should *walk disorderly*; or that quite neglecting their own concerns, they should *over-work*, or be too busie in matters not belonging to them, intruding themselves into the affairs of their neighbours; for there is a natural connexion between these things; since every man must be thinking, must be doing, must be saying somewhat, to spend his leisure, to uphold conversation, to please himself and gratifie others, to appear some-body among his companions; to avoid the shame of being quite out of employment; wherefore not having the heart to mind his own affairs, he will take the boldness to meddle with the concerns of other men; If he cannot have the substance, he will set up an Idol of business, and seem very active in his impertinency. In order thereto being curiously inquisitive, and prying into the discourse, actions and affairs of all men. This men are apt to doe in their own defence;

fence; and besides, idleness doth put men into a loose, garish, wanton humour, disposing them without heed or regard to meddle with any thing, to prattle at any rate. In fine, whoever hath no work at home, will be gadding to seek entertainments abroad, like those gossips of whom St. Paul saith, *They learn to be idle, wandring about from house to house; and not puely idle, but tatlers also, and busie-bodies, speaking things, which they ought not:* If indeed we consider all the frivolous and petulant discourse, the impertinent chattings, the rash censures, the spitefull detractions which are so rife in the World, and so much poison all conversation, we shall find the main root of them to be a want of industry in men, or of diligent attendance on their own matters; which would so much take up their spirit and time, that they would have little heart or leisure to search into, or comment upon other mens actions and concerns.

F

10. Let

10. Let us consider that industry is needfull in every condition and station, in every calling and way of life, in all relations, for our good behaviour, and right discharge of our duty in them. Without it we cannot in any state act decently, or usefully, either to the benefit and satisfaction of others, or to our own advantage and comfort.

Are we rich? then is industry requisite for keeping and securing our wealth, for managing it wisely, for employing it to its proper uses, and best advantages; (in the service of God, in beneficence to our neighbour, in advancing publick good) so that we may render a good account to him, who hath entrusted us with the stewardship thereof: Industry is very needfull to guard us from the temptations and mischiefs to which wealth doth expose us, that it do not prove a treacherous snare, an unwieldy burthen, a destructive poison and plague to us, throwing us into pride and vanity,
into

into luxury, into stupidity, into distracting solicitude, into a base worldly and earthly temper of heart, into a profane oblivion of God, and of our own souls.

Are we in conspicuous rank of dignity, or in honour and repute among men? then is industry requisite to keep us fast in that state, to hold us from tumbling from that pinnacle down into extreme disgrace; for then all eyes are upon us, strictly observing what we do, and ready to pass censure on our actions; so that great diligence is necessary to approve our selves, and shun obloquy. Nothing is more brittle than honour, every little thing hitting on it, is able to break it, and therefore without exceeding care we cannot preserve it; Nothing is more variable or fickle than the opinions of men (wherein honour consisteth) it is therefore no easie matter to fix, or detain them in the same place.

Vitreæ fama.

Hor.

Eccl. 10. 1.

Honour cannot live without food, or fuel ; it must be nourished by worthy actions ; without a continual supply of them, it will decay, languish, and pine away : Industry therefore is required to keep it ; and no less is necessary to use it well, in a due subordination to God's honour, and reference to his service ; that instead of an ornament and convenience, it do not prove a baneful mischief to us ; puffing up our minds with vain conceits and complacencies, inclining us to arrogance and contempt of others, tempting us by assuming to our selves to rob God of his due glory ; to decline which evils great care is requisite ; we must have a steady balast, and we must hold the rudder warily, when we carry so great sail.

On the other hand, are we poor, and low in the World ; or do we lie under disgrace ? then do we much need industry to shun extremities of want and ignominy ; that we be not swallowed up, and
over-

overwhelmed by need or contempt ; to support us under our pressures, to keep up our spirits from dejection and disconsolateness ; to preserve us from impious discontentedness and impatience : Industry is the onely remedy of that condition, enabling us to get out of it, retrieving a competence of wealth or credit ; or disposing us to bear it handsomely, and with comfort ; so as not to become forelorn or abject wretches.

It is so needfull to every condition ; and it is so for all vocations ; for,

Is a man a Governour, or a Superiour in any capacity ? then what is he, but a publick servant, doomed to continual labour, hired for the wages of respect and pomp to wait on his people ; in providing for their needs, protecting their safety, preserving their peace and welfare ? where is he but on a stage, whereon he cannot well act his part, without vigilant attendance to his

F 3

charge,

charge, and constant activity in performing all the functions thereof? He is engaged in great obligations and necessities of using extreme diligence; both in regard to himself, and others. *Homer's* description of a Prince is a good one; *one who hath much people, and many cares committed to him;*

ὦ λαὸι τ' ὀπιτερόεσσαι, καὶ τόσσον
μέμνηε.

He must watchfully look to his own steps, who is to guide others by his authority, and his example. All his actions require special conduct, not only his own credit and interest, but the common welfare depending thereon. He must heedfully advise what to do, he must diligently execute what he resolveth on. He hath the most ticklish things that can be (the rights and interests, the opinions and humours of men) to manage. He hath his own affections to curb and guide, that they be not perverted by any sinister

ster respects, not swayed by any unjust partiality, not corrupted by flattery or fear. He will find, that to wield power innocently, to brandish the sword of justice discreetly and worthily, for the maintenance of right, and encouragement of virtue, for the suppression of injury, and correction of vice is a matter of no small skill, or slight care.

Industry is indeed a quality most proper for persons of high rank and dignity, or of great power and authority; who have special opportunities to employ it in weighty affairs to great advantage; whose undertakings being of vast moment do need answerable efforts to move and guide them: The industry of a Mechanick, or a Rustick, acting in a low and narrow sphere can effect no great matter, and therefore it self need not to be great; but the industry of a Prince, of a Nobleman, of a Gentleman may have a large and potent influence, so as to render a Nation, a County, a Town
F 4 happy,

happy, prosperous, glorious, flourishing in peace, in plenty, in virtue; it therefore for atchieving such purposes need be, and should be proportionably great; a small power not being able to move a great weight, nor a weak cause to produce a mighty effect. Wherefore *Cicero* recommending *Pompey* for a publick charge, doth reckon these

Labor in negotio, fortitudo in periculis, industria in agendo, celeritas in conficiendo, consilium in providendo, &c. Cic. pro lege Manil.

to be the *Imperatoriae virtutes*, qualities befitting a Prince or General, wherein he did excell, labour in business, valour in dangers, industry in acting, nimble-

ness in performance, counsel in providing.—And *Alexander* the Great, reflecting on his friends degenerating into sloth and luxury, told them, that it was a most slavish thing to luxuriate, and a most royal thing to labour.

Δουλικότατον ὄναι τὸ τεργεῖν, βασιλικώτατον δὲ ποιεῖν. Plut. in Alex. pag. 1262.

And for those who move in a lower orb of subjection or service, I need not shew how needfull industry

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dustry is for them: who knoweth not that to be a good subject, doth exact a carefull regard to the commands of superiours, and a painfull diligence in observing them? that to make a good servant fidelity and diligence must concur; whereof the first doth suppose the last, it being a part of honesty in a servant to be diligent; whence *δύλε πονηρὲ καὶ ἄκοντὲ*, *O thou wicked and slothfull servant*, were in the Gospel well coupled; and the first epithet was grounded on the second, he being therefore wicked, because he had been slothfull. Matt. 25. 26.

Neither can a man be a true friend, or a good neighbour, or any-wise a good relative, without industry disposing him to undergo pains, in performing good offices, when-ever need doth require, or occasion invite.

In fine, it is palpable, that there is no calling of any sort, from the sceptre to the spade, the management whereof with any good success,

cess, any credit, any satisfaction doth not demand much work of the head, or of the hand, or of both.

If wit or wisdom be the head, if honesty be the heart, industry is the right hand of every vocation; without which the shrewdest insight, and the best intention can execute nothing.

A sluggard is qualified for no office, no calling, no station among men; he is a mere no-body; taking up room, pestering and clogging the World.

II. It also may deserve our consideration, that it is industry, where to the publick state of the World, and of each Commonweal therein is indebted for its being, in all conveniences and embellishments belonging to life, advanced above rude and fordid barbarism; yea whereto mankind doth owe all that good learning, that morality, those improvements of soul, which elevate us beyond brutes.

To

To industrious study is to be ascribed the invention and perfection of all those arts, whereby humane life is civilized, and the World cultivated with numberless accommodations, ornaments and beauties.

All the comely, the stately, the pleasant, and usefull works, which we do view with delight, or enjoy with comfort, industry did contrive them, industry did frame them.

Industry reared those magnificent Fabricks, and those commodious houses; it formed those goodly Pictures and Statues; it raised those convenient Causeways, those Bridges, those Aqueducts; it planted those fine Gardens with various Flowers and Fruits; it cloathed those pleasant Fields with Corn and Grass; it built those Ships, whereby we plow the Seas, reaping the Commodities of foreign Regions. It hath subjected all Creatures to our Command and Service, enabling us to subdue the fiercest, to catch the wildest, to render the gentler

gentler sort most tractable, and usefull to us. It taught us from the wool of the sheep, from the hair of the goat, from the labours of the silk-worm to weave us cloaths, to keep us warm, to make us fine and gay. It helped us from the inmost bowels of the Earth to fetch divers needfull tools and utensils.

It collected mankind into Cities, and compacted them into orderly Societies, and devised wholesome Laws, under shelter whereof we enjoy safety and peace, wealth and plenty, mutual succour and defence, sweet conversation and beneficial commerce.

*Et varias usus meditando extunderet artes
Paullatim, &c.*

Virg. Georg. I.

It by meditation did invent all those sciences, whereby our minds are enriched and enabled, our manners are refined and polished, our curiosity is satisfied, our life is benefited.

What is there, which we admire, or wherein we delight, that pleaseth our mind, or gratifieth our sense, for

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for the which we are not beholden to industry ?

Doth any Countrey flourish in wealth, in grandeur, in prosperity ? it must be imputed to industry, to the industry of its Governours settling good order, to the industry of its People following profitable occupations : so did *Cato*, in that notable *Oration* of his in *Sallust*, tell the *Roman* Senate, that it was not by the force of their Arms, but by the industry of their Ancestors that Commonwealth did arise to such a pitch of greatness. When sloth creepeth in, then all things corrupt and decay ; then the publick state doth sink into disorder, penury, and a disgracefull condition.

*Cato apud Sall.
in bello Catil.*

12. Industry is commended to us by all sorts of examples, deserving our regard and imitation. All nature is a copy thereof, and the whole World a glasse, wherein we may behold this duty represented to us.

We

We may easily observe every creature about us incessantly working toward the end for which it was designed, indefatigably exercising the powers, with which it is endowed ; diligently observing the Laws of its creation. Even Beings void of reason, of sense, of life itself do suggest unto us resemblances of industry ; they being set in continual action toward the effecting reasonable purposes, conducing to the preservation of their own beings, or to the furtherance of common good.

The Heavens do roll about with unwearied motion ; the Sun and Stars do perpetually dart their influences ; the Earth is ever labouring in the birth and nourishment of plants ; the plants are drawing sap, and sprouting out fruits, and seeds (to feed us, and propagate themselves ;) the rivers are running, the seas are tossing, the winds are blustering to keep the elements sweet, in which we live.

Solomon

Solomon sendeth us to *the ant*, and biddeth us to *consider her ways* (which *Prov. 6. 6.* provideth her meat in the summer, and gathereth her food in the harvest) many such instructours we may find in nature; the like industrious providence we may observe in every living creature; we may see this running about, that swimming, another flying in purveyance of its food and support.

If we look up higher to rational and intelligent natures, still more noble and apposite patterns do object themselves to us.

Here below every field, every shop, every street, the hall, the exchange, the court it self (all full of business, and fraught with the fruits of industry) do mind us how necessary industry is to us.

If we consult History, we shall there find, that the best men have been most industrious; that all great persons, renowned for heroic goodness (the worthy *Patriarchs*, the holy *Prophets*, the blessed *Apostles*)

stles) were for this most commendable, that neglecting their private ease, they did undertake difficult enterprises, they did undergo painful labours for the benefit of mankind; they did pass their days, like Saint Paul, *ἐν κόποις καὶ μόχθοις*, in labours, and toilsome pains for those purposes.

2 Cor. 11. 27.

Acts 10.

Our great example, the life of our Blessed Lord himself, what was it but one continual exercise of labour? his mind did ever stand bent in careful attention, studying to doe good; his body was ever moving in wearisome travel to the same divine intent.

If we yet soar farther in our meditation to the superiour regions, we shall there find the blessed inhabitants of Heaven, the courtiers and ministers of God, very busie and active; They do vigilantly wait on God's Throne, in readiness to receive and to dispatch his commands; they are ever on the wing, and fly about like lightning to doe his

his pleasure. They are attentive to our needs, and ever ready to protect, to assist, to relieve us; especially they are diligent guardians and succourers of good men; officious spirits, sent forth to minister for the heirs of salvation; so even the seat of perfect rest is no place of idleness.

Yea God himself, although immoveably and infinitely happy, is yet immensely carefull, and everlastingly busie; He rested once from that great work of creation, but yet my Father (saith our Lord) *worketh still*; and he never will rest from his works of providence, and of grace. His eyes continue watchfull over the World, and his hands stretched out in upholding it. He hath a singular regard to every creature, supplying the needs of each, and *satisfying the desires of all*.

solum cures, & sic omnes tanquam singulas. Aug. Conf. 4. 11.

Σὺ δὲ θεῶν
πυρρῶν πα-
ρῳσίων πολύ-
μοχθοι Ἀγ-
γέλαι. Orph.
Pf. 103. 21, 22.
Psal. 34. 8.
91. 11.
Heb. 1. 14.

Gen. 2. 2.
John 5. 27.

Psal. 121. 3.
127. 1.
Zech. 4. 10.
2 Chron. 16. 9.

O tu bonus om-
nipotens, qui
sic curas unum-
quemque no-
strum tanquam

G

And

Pf. 145. 15, 16.

(Prov. 5. 21.

15. 3.

Pfal. 34. 15.

Gen. 31. 49.

Jer. 31. 18.)

And shall we alone be idle, while all things are so busie? shall we keep our hands in our bosome, or stretch our selves on our beds of laziness, while all the World about us is hard at work, in pursuing the designs of its creation? shall we be wanting to our selves, while so many things labour for our benefit? shall not such a cloud of examples stir us to some industry? not to comply with so universal a practice, to cross all the World, to disagree with every creature, is it not very monstrous and extravagant?

I should close all this discourse with that, at which in pitching on this subject I chiefly did aim, an application exhortatory to our selves, urging the practice of this virtue by considerations peculiar to us as *Scholars*, and derived from the nature of our calling; but the doing this, requiring a larger discourse, than the time now will allow, I shall reserve to another occasion; adding onely one consideration more.

13. Lastly,

13. Lastly, If we consider, we shall find the root and source of all the inconveniences, the mischiefs, the wants, of which we are so apt to complain, to be our sloth; and that there is hardly any of them, which commonly we might not easily prevent or remove by industry: Why is any man a beggar, why contemptible, why ignorant, why vitious, why miserable? why, but for this one reason, because he is slothfull; because he will not labour to rid himself of those evils? What could we want, if we would but take the pains to seek it, either by our industry, or by our devotion? for where the first will not doe, the second cannot fail, to procure any good thing from him, who giveth *to all men liberally*, and Jac. 1. 5. hath promised to supply the defect of our ability by his free bounty; so that if we join these two industries (industrious action, and industrious prayer) there is nothing in the world so good, or so great,

Δέησις ἐν-
ταύτην.

Jam. 5. 16.

Προσευ-
χῆς.

Eph. 6. 18.

Rom. 12. 12.

Col. 4. 2.

1 Thess. 5. 23.

Heb. 13. 20.

of which, if we are capable, we may not assuredly become Masters: And even for industry it self, especially in the performance of all our duties toward God, let us industriously pray; Even so, *The God of peace sanctifie us wholly; and make us perfect in every good work to doe his will, working in us that which is well-pleasing in his sight; through our Blessed Saviour Jesus Christ, to whom for ever be all glory and praise. Amen.*

OF
INDUSTRY
IN OUR
General Calling,
AS
CHRISTIANS.

ROM. XII. 11.

Not slothfull in business.

Τὴν σπουδὴν μὴ
ἐκνέσῃ.

*Solitudine non
pigri. Vulg.*

Industry is a very eminent virtue, being an ingredient (or the parent) of all other virtues, of constant use upon all occasions, and having influence upon all our affairs.

For it is our nature framed ; all our powers of soul and body being fitted for it, tending to it, requiring

quiring it for their preservation and perfection.

We were designed for it in our first happy state ; and upon our lapse thence were farther doomed to it, as the sole remedy of our needs and the inconveniences, to which we became exposed. For

Without it we cannot well sustain or secure our life in the enjoyment of any comfort or convenience ; we must work to earn our food, our cloathing, our shelter ; and to supply every indigency of accommodations, which our nature doth crave.

To it God hath annexed the best, and most desirable rewards ; success to our undertakings, wealth, honour, wisdom, vertue, salvation ; all which as they flow from God's bounty, and depend on his blessing, so from them they are usually conveyed to us through our industry, as the ordinary chanel and instrument of attaining them.

It is requisite to us even for procuring ease, and preventing a necessity of immoderate labour.

It is in it self sweet and satisfactory; as freeing our mind from distraction, and wrecking irresolution; as feeding us with good hope, and yielding a foretaste of its good fruits.

It furnisheth us with courage to attempt, and resolution to atchieve things needfull, worthy of us, and profitable to us.

It is attended with a good conscience, and chearfull reflexions, of having well spent our time, and employed our talents to good advantage.

It sweetneth our enjoyments, and seasoneth our attainments with a delightfull relish.

It is the guard of innocence, and barreth out temptations to vice, to wantonness, to vain curiosity and pragmaticalness.

It argueth an ingenuous and generous disposition of soul; aspiring

to worthy things, and pursuing them in the fairest way; disdaining to enjoy the common benefits, or the fruits of other mens labour without deserving them from the World, and requiting it for them.

It is necessary for every condition and station, for every calling, for every relation; no man without it being able to deport himself well in any state, to manage any business, to discharge any sort of duty.

To it the World is indebted for all the culture, which advanceth it above rude and sordid barbarism; for whatever in common life is stately, or comely, or usefull, industry hath contrived it, industry hath composed and framed it.

It is recommended to us by all sort of patterns considerable; for all nature is continually busie and active in tendency toward its proper designs; Heaven and Earth do work in uncessant motion; Every living Creature is employed in progressing for its sustenance; The blessed
Spirits

Spirits are always on the wing in dispatching the commands of God, and ministring succour to us; God himself is ever watchfull, and ever busie in preserving the World, and providing for the needs of every Creature.

The lives of our *Blessed Saviour*, of all the *Patriarchs*, the *Prophets*, the *Apostles*, the *Saints* in this respect have been more exemplary; no vertue being more conspicuous in their practice than industry in performing the hard duties, and painfull tasks imposed on them for the service of God, and the benefit of mankind.

Such is the vertue upon which I have formerly discoursed in general and at large, but shall now more specially consider, according to *St. Paul's* prescription, in reference to its most proper matter, *business*, explaining and pressing it accordingly.

Be not *slothfull in business* (that is in discharge of it) or to *business* (that

(that is to undertake it) this is the rule; the nature and needfulness whereof we shall declare.

By *σπερδὴ* (*business*) we may understand any object of our care and endeavours which doth require them, and may deserve them; which by reason of its difficulty cannot well be accomplished or attained without them; and which is productive of some fruit or recompence answerable to them; the which hath *operæ causam*, a need of labour, and *operæ pretium*, some effect worth our pains; if it be not such it is not a due matter of virtuous and laudable industry.

There are many things, about which men with great earnestness employ themselves, called business, but not deserving that name; there are divers spurious kinds of industry, which may not pretend to commendation, but rather do merit blame; according to that of Saint Chrysostome, *Labour which hath no profit, cannot obtain any praise.*

Πόνος ὅστις
χρεὶς ἔχων,
ἐργασίᾳ πα-
ρὰ ἀπαιτείται.
Chrysost. Tom.
5. Orat. 64.

There

There is a *κενοσπυδία*, a vain industry and a *κακοσπυδία*, a naughty industry, both agreeing with genuine vertuous industry in the act, as implying carefull and painfull activity, but discording from it in object and design; and consequently in worth, and moral esteem.

Aliud agere, to be impertinently busie, doing that which conduceth to no good purpose, is in some respect worse than to doe nothing, or to forbear all action; for 'tis a positive abuse of our faculties, and trifling with God's gifts; 'tis a throwing away labour and care, things valuable in themselves; 'tis often a running out of the way, which is worse than standing still; 'tis a debasing our reason, and declining from our manhood, nothing being more foolish or childish, than to be solicitous and serious about trifles; for who are

Ἄλλω γὰρ ἔδεν φιλοπνεῖ
τὴν κενοσπυδον ὀρεῖσθαι ἐν
ταῖς ἔργοις ὄντα πολλάκις,
ἢ τῷ τὸ μὲν εἰς ἀνωφελεῖ
πνεῖν καὶ ἀδιαφόρως, τὸ δ'
ἐνεχέ τε ὅττι συμφερόντων
καὶ λυσιστελῶν. Plut. de com-
mun. not. p. 1949.

Σπυδαίνει καὶ πνεῖν παι-
δίας χάριν ἡλίδιον φαίνε-
ται καὶ λίαν παιδικόν. Arist.
Eth. 10. 6.

Ἡ δὲ μικροῖς σπυδὴν μίμ-
ψιν φέρεται. Plut. *ibid.*

Vid. de glor. Ath. p. 621.

more

Οἱ σπεδαζόντες ἐν πῶς
 γελαιῶσι, ἐν πῶς σπεδαῖοις
 ἔσονται καταγέλαστοι. Cat.
 Maj. apud Plut. in *Apoph.*

more busie and active than
 children, who are fuller of
 thoughts and designs, or
 more eager in prosecution

of them than they? but all is about
 ridiculous toys, the shadows of bu-
 siness, suggested to them by apish
 curiosity, and imitation. Of such
 industry we may understand that of
 the *Preacher*, *The labour of the foolish*
wearieth every one of them; for that
 a man soon will be weary of that
 labour, which yieldeth no profit, or
 beneficial return.

But there is another industry
 worse than that, when men are ve-
 ry busie in devising and compassing
 mischiefs; an industry, whereof the
 Devil affordeth a great instance;
 for the cursed Fiend is very dili-
 gent, ever watching for occasions
 to supplant us, ever plotting *me-*
thods and means to doe harm, ever
 driving on his mischievous designs
 with unwearied activity; *going to and*
fro in the earth; running about as a roar-
ing Lion looking for prey, and *seeking*
whom he may devour. And

Luk. 22. 31.

2 Cor. 2. 11.

Job 1. 7.

1 Pet. 5. 8.

And his wicked brood are commonly like him, being *workers of* ^{ἔργων τῶν} *iniquity*, ^{ἀδικίας.} *δὲ πονηροὶ* ^{Luk. 13. 27.} *painfull men*, ^{Παύροι.} *δὲ* ^{Pfal. 6. 8.} *men that will doe all* things; who will spare no pains, nor leave any stone unturned, for satisfying their lusts, and accomplishing their bad designs.

So indeed it is, that as no great good, so neither can any great mischief be effected without much pains; And if we consider either the characters, or the practices of those, who have been famous mischief-doers, the pests of mankind, and disturbers of the World, we shall find them to have been no sluggards.

Catiline, Marius, Stilico, Caesar, &c.

These two sorts of vain and bad industry the Prophet *Isay* seemeth to describe in those words, *They hatch cockatrice eggs, and weave the* ^{Iſa. 59. 5.} *spiders web*; of which expressions one may denote mischievous, the other frivolous diligence, in contrivance or execution of naughty or vain designs; and to them both that

Hof. 8. 7.
 Ecclus 34. 2.
 Prov. 22. 8.
 Hof. 10. 13.

that of the Prophet *Hosea* may be referred, *They have sowed the wind, and they shall reap the whirlwind*; guilt, remorse and punishment being the consequences of both. And of them both common experience doth afford very frequent and obvious instances, a great part of humane life being taken up with them. For,

How assiduously intent and eager may we observe men to be at sports? how soon will they rise to go forth to them? with what constancy and patience will they toil in them all the day? how indefatigable are they in riding and running about after a dog or a hawk, to catch a poor beast, or silly bird?

Συνείρεται γὰρ
 οἱ φιλόκλυβοι
 νύκτας ἡμέ-
 ραις ἀσπτοι καὶ ἄπτοι, καὶ ἡδονῆς ἡδονὴν περιέεισι. Lib. Orat. 31.

How long will men sit poring on their games, dispensing with their food and sleep for it?

How long and serious attention will men yield to a wanton play, how many hours will they contentedly

tentedly sit thereat? What study will men employ on jests, and impertinent wit? how earnest will they be to satisfy their vain curiosity?

How in such cases do men forget what they are doing, that sport should be sport, not work; to divert and relax us, not to employ and busy us; to take off our minds a little, not wholly to take them up; not to exhaust or tire our spirits, but to refresh and cheer them, that they may become more fit for grave and serious occupations?

How painfull will others be in *hewing them out cisterns, broken cisterns, that will hold no water*; that is, in immoderate pursuit of worldly designs? how studiously will they plod, how restlessly will they trudge, what carking and drudgery will they endure in driving on projects of ambition and avarice? what will not they gladly doe or suffer to get a little preferment, or a little profit; it was a common practice of old, and

Τῶ δὲ ὄντι
παίοντα δὲ
παίον. Plut.

of work, which he putteth them to? how many like those of whom the *Wise-man* saith, *their feet run to evil*, and are *swift in running to mischief*; they sleep not except they have done mischief, and their sleep is taken away, unless they cause some to fall. Prov. 6. 8. 1. 16.

Now with all these Labourers we may well expostulate in the words of the Prophet; *Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?* Isa. 55. 2.

Such labours are unworthy of men, much less do they beseem Christians.

It becometh us not as rational Creatures to employ the excellent gifts of our nature, and noble faculties of our high-born soul; the forces of our mind, the advantages of our fortune, our pretious time, our very care and labour vainly or unprofitably upon any thing base or mean; being that our reason is capable of atchieving great and worthy things, we much debase it by
H stooping

stooping to regard toys, we do extremely abuse it by working mischief.

Ephes. i. 18.

Much more doth it misbecome us as Christians (that is persons devoted to so high a calling, who have so worthy employments assigned to us, so glorious hopes, so rich encouragements proposed to us for our work) to spend our thoughts and endeavours on things impertinent to our great design, or mainly thwarting it.

Eccles 9. 10.

The proper matter and object of our industry (those false ones being excluded) is true business; or that which is incumbent on a man to doe, either in way of duty, being required by God; or by dictate of reason, as conducing to some good purpose; so that in effect it will turn to accompt, and finally in advantageous return will pay him for his labour of mind or body; that which the *Wise-man* did intend, when he advised, *Whatever thy hand findeth to doe, doe it with all thy might;*

might ; whatever thy hand findeth, that is, whatever by divine appointment (by the command or providence of God) or which upon rational deliberation, doth occur as matter of our action ; comprizing every good purpose and reasonable undertaking incident to us.

But our business, according to the holy *Apostle's* intent, may be supposed especially to be the work of our calling ; to which each man hath a peculiar obligation ; and which therefore is most properly his business, or ἡ σπουδή emphatically, *the business* allotted to him.

Now this business, our calling, is double ; Our general calling, which is common to us all as Christians ; and our particular calling, which peculiarly belongeth to us, as placed in a certain station, either in the Church or State. In both which vocations that we are much obliged and concerned to be industrious ; shall be now my business to declare:

H 2

I. As

Ἡ ἀνω κλήσις.

Phil. 3. 14.

Κλήσις ἐπουρανίου.

Heb. 3. 1.

Ἀγία κλήσις.

1 Tim. 1. 9.

(Eph. 1. 18.

2 Thess. 1. 11.)

I. As to our general calling, (that *sublime*, that *heavenly*, that *holy* vocation) in which by divine grace, according to the Evangelical Dispensation, we are engaged, that necessarily requireth, and most highly deserveth from us a great measure of industry; the nature and design of it requireth, the fruit and result of it deserveth our utmost diligence; all sloth is inconsistent with discharging the duties, with enjoying the hopes, with obtaining the benefits thereof. For,

Phil. 2. 12.

Rom. 2. 7.

Col. 1. 10.

1 Tim. 6. 18.

Phil. 1. 11.

It is a state of continual work, and is expressed in terms importing abundant, incessant, intense care and pain; for to be indeed Christians, *We must work out our salvation with fear and trembling; We must by patient continuance in well-doing seek for glory and honour, and immortality. We must walk worthy of the Lord to all well-pleasing, being fruitful in every good work; We must be rich in good works, and filled with the fruits*

of

of righteousness, which are by Jesus Christ to the praise and glory of God; We are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(1 Joh. 15. 5, 8, 16.

Jam. 3. 17.)

Eph. 2. 10.

1 Thess. 5. 9.

We have a soul to save, and are appointed *εἰς περισσώτην σωτηρίαν*, to make an acquist of salvation.

We have a mind to improve with vertue and wisdom, qualifying us for entrance into Heaven, for enjoyment of God's favour, for conversation with Angels.

As Christians we are assumed to be servants of God, and re-admitted into his family, from which for our disloyalty we had been discarded; so that as he was our natural Lord, so he is now such also by special grace; who did make us, who doth maintain us, under whose protection, and at whose disposal we subsist; whence we are obliged to be faithfully diligent in his service; We must constantly wait upon him

1 Thess. 1. 9.

Rom. 7. 6.

6. 22.

Eph. 2. 19.

Eph. 5. 10.
Rom. 12. 2.
Luke 11. 28.

Matt. 25. 27.
1 Cor. 15. 58.

Col. 3. 25.
Eph. 6. 7.
1 Cor. 7. 23.
6. 20.
Tit. 2. 14.

2 Pet. 1. 5.
Σπουδῶ πάν-
των παρρησι-
εύοντες.
Tit. 3. 1.
Βλέπετε πᾶς
ἀντιβᾶς—
Eph. 5. 15.

in devotional addresses ; we must carefully study to know his pleasure ; we must endeavour exactly to perform his will, and obey his commands ; we must strive to advance his glory, to promote his interest, to improve all talents and advantages committed to us for those purposes ; we must as (St. Paul expresseth it) *always abound in the work of the Lord.*

We must also look upon our selves as servants of Christ our Redeemer ; who by his blood hath purchased us to himself, that we might be *zealous of good works* ; performing a service to him, which consisteth in a faithful discharge of manifold duties ; and in pursuance of all virtue ; with most intent application of mind, with expedite promptitude, with accurate circumspection ; *giving all diligence* (as St. Peter speaketh) in *adding* one virtue to another ; *being ready* (as St. Paul saith) *to every good work* ; and *seeing that we walk circumspectly,*

or

or behave our selves exactly according to the rules of duty in all our conversation.

This service requireth of us assiduous attendance on works of piety and devotion ; that we do *incessantly watch to prayers*, that we *always give thanks*, that we *continually do offer up the sacrifice of praise to God.*

Col. 4. 2.
Eph. 6. 18.
Rom. 12. 12.
1 Theff. 5. 17.
Luke 18. 1.
1 Theff. 5. 18.
Eph. 5. 20.
Col. 3. 17.
Heb. 13. 15.

It demandeth from us a continual labour of charity ; that we *serve one another in love* ; that we should as we have opportunity work good to all men ; that we should *always pursue good toward one another, and toward all men.*

1 Theff. 1. 3.
Κόπος ἀγάπης.
Gal. 5. 13.
ἀσπεύοντες.
Gal. 6. 10.
Ἔργα ζωμδα.
1 Theff. 5. 15.

It obligeth us with all our powers, to pursue peace with all men, (which considering our natural peevishness, pride, and perverseness is often no easie task) and that we do *σπουδάζω, studiously endeavour to keep the unity of the spirit in the bond of peace.*

Rom. 12. 18.
Εἰς δύνατόν.
Heb. 12. 14.
2 Tim. 2. 22.

Eph. 4. 3.

Jam. I. 4.

It chargeth on us contentedly and patiently to undergo whatever God doth impose of burthen or sufferance, so that *patience have its perfect work*; and it is a crabbed work, to bend our stiff inclinations, to quell our refractory passions, to make our sturdy humour buckle thereto.

It doth exact that we should govern and regulate according to very strict and severe Laws all the faculties of our soul, all the members of our body, all internal motions, and all external actions proceeding from us; that we should check our inclinations, curb our appetites, and compose our passions; that we should guard our hearts from vain thoughts and bad desires; that we should bridle our tongues from evil and from idle discourses; that we should order our steps in the streight way of righteousness, not deflecting to the right hand or to the left.

In

In the discharge of this service how many rough difficulties are there to be surmounted, how many great obstacles to be removed, how many stout oppositions to be encountred, how many potent enemies to be vanquished, how many fore hardships, crosses and tribulations to be endured?

How shrewd a task must we find it to circumscribe our hearts, to mortify our earthly members, to crucify our flesh with its affections and lusts, to pull out our right eyes, and cut off our right hands, to renounce our worldly interests, to hate our nearest relations, to take up, and bear our cross; whenever conscience or duty shall call us thereto?

Our calling therefore doth require great industry; and the business of it consequently is well represented by those performances, which demand the greatest intention, and laborious activity: It is styled *exercise* (agonistick and ascetick exercise; γυμνάσεις σεμνὴν τοῦς ὑποβείαν,

γύμναζε σεμνόν. 1 Tim. 4. 7.

Exer-

Exercise thy self to godliness ; and,
 Εν τῷ αὐτῷ ἀσκήσας, *Herein I ex-*
 σκῶ. Acts 24. *ercise my self to have always a con-*
 16. Heb. 12. 11. *science void of offence toward God*
 Eph. 6. 12. *and toward men ;) wrestling (ἡμῶν*
 1 Cor. 9. 25. *ἡ πύλη, Our wrestling is not (onely)*
 Heb. 12. 1. *against flesh and bloud, but against*
 1 Cor. 9. 24. *principalities and powers ;) running*
 Phil. 3. 14. *a race (Let us run with patience the*
 2 Tim. 4. 7. *race that is set before us ; So run*
 1 Tim. 1. 18. *that ye may obtain ; I press toward*
 6. 12. *the mark for the prize of the high*
 2 Tim. 4. 7. *calling.) A warfare, a combating*
 2 Tim. 2. 3. *(War a good warfare, holding faith*
 1 Cor. 9. 25. *and a good conscience ; fight the good*
 Matt. 11. 12. *fight ; thou therefore endure hardship*
 as a good souldier of Jesus Christ ;
Every man that striveth for the ma-
stery is temperate in all things ;) of-
fering violence ; (The Kingdom of
Heaven suffereth violence ; and the
violent take it by force ;) watching,
 Theff. 5. 6. *(Let us not sleep as do others, but*
 1 Cor. 16. 13. *let us watch and be sober ; Watch ye,*
 Matt. 26. 41. *stand fast in the faith, quit you like*
 24. 42. *men, be strong ; watch and pray, that*
 Luke 12. 37. *ye enter not into temptation.)*
 1 Pet. 5. 8.
 Apoc. 3. 2.
 16. 15.

Hence

Hence the Precepts importing the general tenour of Christian practice are usually couched in terms implying great sedulity and contention of soul; Ἀγωνίζεσθε, *Strive to enter in at the strait gate; Let us labour therefore to enter into that rest; Labour not for the meat that perisheth, but for that meat which endureth to everlasting life. Give diligence to make your calling and election sure; Gird up the loins of your minds; be sober and hope to the end; Wherefore, brethren, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless.*

Such is the work of our general calling, and so much industry it challengeth from us; with great reason indeed, for that such work is needfull to our happiness, and that our labour will certainly be rewarded therewith.

The work indeed of it self is most worthy to employ us; doth most become us, doth much adorn

us,

Luke 13.
Σπουδαζόμενοι.
Heb. 4. 11.
Ἀγωνίζεσθε.
John 6. 27.
Σπουδάζετε.
2 Pet. 1. 10.
1 Pet. 1. 13.
Luke 12. 35.
Eph. 6. 14.
2 Pet. 3. 14.

John 4. 36.

us, doth best besit our divine extraction and large capacity ; is the noblest, the handsomest, the sweetest employment that could take us up ; but we have also the greatest inducements and encouragements possible for our industry therein.

Matt. 5. 12.

There are by the divine bounty and mercy wages assigned abundantly correspondent to our work, yea infinitely surpassing it ; there is *πλὺς μισθός*, a great (or a manifold) hire for our slender and simple performances ; there are several noble prizes highly worth our striving for with our utmost strength and contention of soul.

Rom. 14. 18.
He that in these things serveth Christ is acceptable to God, and approved of men.

In recompence thereof we shall assuredly gain even here in this transitory state the special favour and love of God, with his constant protection and care for our good ; his faithfull direction, and friendly assistance to guide us, and uphold us in all our ways, to bless and prosper our undertakings, to supply us in our needs, and comfort us in our distres-

distresses; so that we shall *lack nothing* that is good, that *no evil shall happen to us*, that *all things shall concur and co-operate for our benefit.*

Psal. 34. 9. 84.
11. 33. 19.
37. 3. 19.
Psal. 91. 10. ---
Prov. 12. 21.
Rom. 8. 38.

We shall thereby taste the satisfactions of a calm mind, and a sound conscience, quickned by the consolations of the divine spirit; *the peace of God ruling in our hearts, which passeth all understanding.*

Col. 3. 15.
Phil. 4. 7.

We shall afterward, when this moment is passed over, and our short day's work dispatched, receive from God's bountifull hand an unconceivable affluence of good things, an eternal permanence of life; undisturbed rest, *indefectible wealth, ineffable joy, incorruptible glory, a kingdom unshakeable.*

Jam. 1. 12.
1 Pet. 5. 4.
1 Cor. 9. 25.

He (saith our Lord) that reapeth, receiveth wages, and gathereth fruit unto life everlasting.

John 4. 30.

To them (saith St. Paul) who by patient continuance in well-doing seek for glory, and honour, and immortality, God in recompence will bestow eternal life. And,

Ἀποκρίσις—
Rom. 2. 6. ---

2 Tim. 4. 8.

I have (saith that blessed Labourer of himself) fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.

2 Cor. 5. 10.

What more effectual spur or incentive can there be to industry in this business, than to consider that which St. Paul doth so often inculcate; *Knowing that whatsoever good thing any man doeth, the same (a recompence for the same) he shall receive of the Lord; and knowing that (in consideration of our service done to the Lord) of the Lord we shall receive the reward of the inheritance?*

Col. 3. 14.

1 Cor. 15. 58.

What exhortation can be more firmly grounded or strongly backed, than is that of the Apostle, *Therefore, my brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know, that your labour is not in vain in the Lord?*

May it not also much incourage us to industry to be assured, that not onely the kind of our work, but the

the degree of our labour shall be considered and requited, in just proportion; so that the harder we work, the higher we shall be rewarded; for, *to each one* (saith our Lord) *the Son of man shall render a reward* κατὰ τὴν ἀξίαν αὐτοῦ, according to his performance; Every one (saith St. Paul) shall receive ἰδίον μισθὸν κατὰ τὸ ἰδίον κόπον, his proper reward, according to his proper work; whence we have reason to observe St. John's advice, *Look to your selves, that ye lose not those things which ye have gained, but that ye receive a full reward.*

Ἀποδοίσει ἕκαστος τῷ υἱοῦ τοῦ ἀνθρώπου ὡς ἔργον αὐτοῦ. Matt. 16. 27.

ἕκαστος τὸν ἰδίον κόπον ἕκαστος τὸν ἰδίον μισθόν. 1 Cor. 3. 8. Rev. 22. 12. 2. 23. Matt. 25. 21. Luke 19. 12.

Μισθὸν πλῆρην ἀπολάβετε. 2 John 8.

To be negligent or slothfull in such a case, for want of little care and pains to forfeit such advantages, what a pity, what a folly is it? Were an opportunity presented by a little minding our business, and bestirring our selves to procure a fair estate, or a good preferment, would not he be deemed mad or sottish who should sit still, and forego that his advantage? how much more

Heb. 2. 3.

more wildness is it to be drowsie and sluggish in this case, thereby losing eternal blis and glory? well therefore might the *Apostle* say, *How shall we escape, if we neglect so great salvation?* how shall we escape not onely the sin, and guilt of basest ingratitude toward him that graciously doth offer it, but the imputation of most wretched folly, in being so much wanting to our own interest and welfare?

Is it not a sad thing, a wofull shame, to observe what pains men will throw away upon things of small or no concernment to them? yea, what toil and drudgery they will sustain in the service of *Satan*, in pursuit of sin, in the gratification of their vanities and lusts?

What pains will a covetous wretch take in scraping for pelf; how will he rack his mind with carking solicitude to get, to keep, to spare it? how will he tire his spirits with restless travel? how will he pinch his carcase for want of what nature

nature craveth? what infamy and obloquy will he endure for his niggardly parsimony and sordidness?

How much labour will an ambitious sop undergo for preferment, or vain honour? to how many tedious attendances, to how pitifull servilities will he submit? what fore crosses and disappointments will he swallow, what affronts and indignities will he patiently digest, without desisting from his enterprife.

How will a man (as St. Paul observed) *πάλα ἐν ἐγκρατείᾳ*, endure ^{I Cor. 9. 25.} all painfull abstinence and continence in order to the obtaining a *corruptible crown*, a fading garland of bays, a puff of vain applause?

What diligence will men use to compass the enjoyment of forbidden pleasures; how watchfull in catching opportunities, how eager in quest of them will they be; what difficulties will they undertake, what hazards will they incur, what damages and inconveniences will they sustain rather than fail of satisfying their desires?

I

What

Chrys. 'Avdē.
18'.

What a kings of head and heart, what pangs of mind and gripes of conscience, what anxieties of regret and fear, will every worker of iniquity undergo? So faithfull friends hath this vain and evil world; so diligent servants hath the accursed Lord thereof: so carefull and laborious will men be to destroy and damn themselves: O that we could be willing to spend as much care and pains in the service of our God; O that we were as true friends of our selves; O that we could be as industrious for our salvation; that is, in the business of our general calling; which having considered, let us proceed to the other business belonging to us, which is,

- II. The business of our particular calling; that in reference whereto St. Paul doth prescribe, *Every man, as the Lord hath called him, so let him walk. Let every man abide in the same calling wherein he was called; let him so abide, as faithfully to prosecute*
- 1 Cor. 7. 17.
20.

secute the work, and discharge the duty of it; the doing which other-where he termeth *οἰκονομῶν τὰ ἰδία*, ^{1 Thess. 4. 11.} ^{Eph. 4. 28.} *to doe our own business* (working with our hands) and enjoineth it in opposition to those two great pests of life, sloth and pragmatistical curiosity; or the neglect of our own, and meddling with other mens affairs.

This the *Apostle* nameth *our calling*, because we are called or appointed thereto by divine providence; for he supposeth and taketh it for granted, that to each man in this World God hath assigned a certain station, unto which peculiar action is suited; in which station he biddeth him quietly to abide, till providence fairly doth translate him, and during his abode therein ^{1 Cor. 7. 22.} diligently to execute the work thereof.

Every man is a member of a double body, of the civil Commonwealth, and of the Christian-church; in relation to the latter whereof *St. Paul* telleth us (and what he saith

1 Cor. 12. 8.

Rom. 12. 4.

Eph. 4. 16.

Ἐκαστὸς ὡς ἐ-
μέλισσιν Θεός.
1 Cor. 7. 17.

by parity of reason may be referred likewise to the former) that *God hath set the members every one in the body, as it pleaseth him*; and as it is in the natural, so it is in every political and spiritual body, every member hath its proper use and function; *All members* (saith St. Paul) *have not τὴν αὐτὴν ἀρχήν, the same office*, or the same work and operation; yet every one hath some work; there is no member designed to be idle or useleſs, conferring no benefit to the whole; but *the whole body* (saith the *Apostle*) *fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body, unto the edifying it self in love*; each member doth conspire and co-operate to the strength, nourishment, thriving, and welfare of the whole.

Every man (who continueth a man in his senses, or in any good degree of natural integrity) is by God endowed with competent abilities to dif-

discharge some function, usefull to common good, or at least needfull to his own sustenance; to every one some talent is committed, which in subordination to God's service he may improve to the benefit of the World, God's temporal, or of the Church, God's spiritual Kingdom.

It is plainly necessary, that the greatest part of men should have a determinate work allotted to them, that they may support their life and get their food without being injurious, offensive, or burthensome to others; for their living, they must either follow some trade, or they must shirk and filch, or they must beg, or they must starve.

And the rest are obliged to doe somewhat conducive to publick good, that they may deserve to live: for a drone should not be among the bees; nor hath right to devour the hony: If any man doth pretend, or presume that he hath nothing to doe but to eat, to sleep, to play, to laugh; to enjoy his ease, his pleasure,

sure, his humour, he thereby doth as it were disclaim a reasonable title of living among men, and sharing in the fruits of their industry; he, in *St. Paul's* judgment, should be debarred of food, for *this* (saith the Holy Apostle) we commanded you, that if any man would not work, neither should he eat.

2 Thess. 3. 10.

Such an one in the body of men, what is he but an unnatural excrescence, sucking nutriment from it, without yielding ornament or use? what is he but a wen deforming and encombring the body, or a canker infesting and corrupting it?

As no man (at least with decency, convenience and comfort) can live in the World, without being obliged to divers other men for their help in providing accommodations for him, so justice and ingenuity (corroborated by divine sanctions) do require of him, that in commutation he, one way or other, should undertake some pains redounding to the benefit of others.

So

So hath the great Authour of Order distributed the ranks and offices of men in order to mutual benefit and comfort ; that one man should plow, another thresh, another grind, another labour at the forge, another knit or weave ; another sail, another trade, another supervise all these, labouring to keep them all in order and peace ; that one should work with his hands and feet, another with his head and tongue ; all conspiring to one common end, the welfare of the whole, and the supply of what is usefull to each particular member ; Every man so reciprocally obliging and being obliged ; the Prince being obliged to the Husbandman for his bread, to the Weaver for his cloaths, to the Mason for his palace, to the Smith for his sword ; those being all obliged to him for his vigilant care in protecting them ; for their security in pursuing the work, and enjoying the fruit of their industry.

So every man hath a calling, and proper business ; whereto that industry is required, I need not much to prove, the thing it self in reason and experience being so clearly evident ; for what business can be well dispatched, what success can be expected to any undertaking, in what calling can any man thrive without industry ? what business is there that will go on of it self, or proceed to any good issue, if we do not carefully look to it, steadily hold it in its course, constantly push and drive it forward ? It is true as in nature, so in all affairs, *Nihil movet non motum*, nothing moveth without being moved.

Our own interest should move us to be industrious in our calling, that we may obtain the good effects, of being so in a comfortable and creditable subsistence ; that we may not suffer the damages and wants, the disappointments and disgraces ensuing on sloth ; but the chief motive should be from piety and

and conscience; for that it is a duty which we owe to God. For God having placed us in our station; he having apportioned to us our task, we being in transaction of our business his servants, we do owe to him that necessary property of good servants, without which fidelity cannot subsist; for how can he be looked on as a faithful servant, who doth not effectually perform the work charged on him? or diligently execute the orders of his Master?

1 Cor. 4. 2.

St. Paul doth injoin servants, that they should *in all things obey their Masters*, with conscientious regard to God, as therein performing service to God, and expecting recompence from him; And of Princes he saith, that they in dispensation of justice, enacting Laws, imposing Taxes, and all political administrations, are *the Ministers of God*, *πρεσβυτεροι*, attending constantly upon this very thing: And if these extremes, the highest and lowest of all

Col. 3. 22.

Eph. 6. 5.

1 Cor. 7. 22, 23.

Rom. 13. 6.

all vocations, are services of God; if the highest upon that score be tied to so much diligence, then surely all middle places, upon the same accompt of conscience toward God, do exact no less.

If he that hath one talent, and he that hath ten must both improve them for God's interest, then he that hath two, or three, or more, is obliged to the same duty proportionably.

Eph. 3. 15.

Every one should consider the World as the family of that great *Pater-familias* (of whom the whole family in heaven and earth is named) and himself as an officer or servant therein, by God's will and designation constituted in that employment, into which providence hath cast him; to confer in his order and way somewhat toward a provision for the maintenance of himself, and of his fellow-servants. Of a superiour officer our Lord saith, *Who is that faithfull and wise servant, whom his Lord hath made ruler over his*

Matth. 24. 45.
Luke 12. 42.

his household, to give them their meat in due season? so the greatest men are as stewards, treasurers, controllers, or pourveyers; the rest are inferiour servants, in their proper rank and capacity.

And he that with diligence performeth his respective duty (be it high and honourable, or mean and contemptible in outward appearance) will please God, as keeping good order, and as being usefull to his service; so that upon the reckoning God will say to him, *Well done good and faithfull servant, thou hast been faithfull over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord.* But he that doeth otherwise (behaving himself carelessly, or sluggishly in his business) will offend God, as committing disorder, and as being unprofitable;

He committeth disorder according to that of St. Paul, *We hear there are some, which walk among you disorderly, not working at all.* His sentence

1 Cor. 14. 33.

Matt. 25. 21-

2 Thess. 3. 11.

Matt. 25. 26--
30.

sentence and doom will be, according to our *Lord*, *O thou wicked and slothfull servant—Cast the unprofitable servant into utter darknes*; which words are spoken in relation to one, who being a flatterer or sluggard in his calling did not improve the special talent entrusted with him for God's service.

In fine, if we are conscientiously industrious in our vocation, we shall assuredly find the blessing of God thereon; and that he thereby will convey good success, comfort, competent wealth, a fair reputation, all desirable good unto us; for as all these things are promised to industry, so the promise especially doth belong to that industry, which a man doth exercise in an orderly course of action in his own way; or rather in God's way, wherein divine providence hath set him.

An irregular or impertinent laboriousness, out of a man's calling or sphere; a being diligent in other mens affairs, invading their office,

(as

(as if I a Priest will be trading, a Layman preaching) may not claim the benefit of those promises, or the blessings of industry; But a Husbandman, who (with conscientious regard to God, and confidence in him) is painfull in tilling his ground, may expect a good crop; a Merchant who (upon the same principle, with the like disposition) earnestly followeth his trade, may hope for safe voyages and good markets; a Prince carefully minding his affairs may look for peace and prosperity to his countrey; a Scholar studying hard may be well assured of getting knowledge, and finding truth; all who with honest diligence constantly do pursue their business may confidently and chearfully hope to reap the advantages futable to it from the favourable blessing of God. So that we have all reason to observe the *Apostle's* precept, *not to be slothfull in business.*

Prov. 21. 11.

Prov. 10. 4.
13. 11.

I should

I should apply this doctrine to our own case, urging its practice by considerations peculiar to our vocation; but having already passed the bounds of time, I reserve the doing it to another opportunity.

1 Theff. 5. 23.

Heb. 13. 20.

Now the God of peace sanctifie you wholly, and make you perfect in every good work to doe his will; working in you that which is well-pleasing in his sight; through our Blessed Saviour Jesus Christ; to whom for ever be all glory and praise. Amen.

OF
INDUSTRY
IN OUR
Particular Calling,
AS
GENTLEMEN.

ROM. XII. 11.

Not slothfull in business.

I Have largely treated upon the duty recommended in this precept, and urged the observance of it in general, at a distance; I now intend more particularly and closely to apply it, in reference to those persons, who seem more especially obliged to it, and whose observing it may prove of greatest conse-

consequence to publick good ; the which application may also be most sutable and profitable to this audience ; those persons are of two sorts ; the one *Gentlemen*, the other *Scholars*.

I. The *First* place, as civility demandeth, we assign to *Gentlemen*; or persons of eminent rank in the World, well allied, graced with honour, and furnished with wealth; the which sort of persons I conceive in a high degree obliged to exercise industry in business.

This at first hearing may seem a little paradoxical and strange ; for who have less business than *Gentlemen*, who do need less industry, than they ? He that hath a fair estate, and can live on his means, what hath he to doe, what labour or trouble can be exacted of him ; what hath he to think on, or trouble his head with, but how to invent recreations and pastimes to divert himself, and spend his wast leisure pleasantly ?

ly? why should not he be allowed to enjoy himself, and the benefits, which nature or fortune have freely dispenced to him, as he thinketh best, without offence? why may he not say with the rich man in the Gospel, *Soul thou hast much goods laid up for many years; take thine ease, eat, drink and be merry?* Is it not often said by the *Wiseman*, that there is *nothing better under the sun, than that a man should make his soul to enjoy good* in a chearfull and comfortable fruition of his estate? According to the passable notion and definition, *What is a Gentleman but his pleasure?*

Luke 12. 19.

Eccles 2. 24.

3. 22. 5. 18.

8. 15.

If this be true, if a Gentleman be nothing else but this; then truly he is a sad piece, the most inconsiderable, the most despicable, the most pitifull and wretched Creature in the World: If it is his privilege to doe nothing, it is his privilege to be most unhappy; and to be so will be his fate, if he live according to it; for he that is of no worth or

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use,

use, who produceth no beneficial fruit, who performeth no service to God, or to the World, what title can he have to happiness, what capacity thereof? what reward can he claim, what comfort can he feel? to what temptations is he exposed, what guilts will he incur?

But in truth it is far otherwise; to suppose that a Gentleman is loose from business is a great mistake; for indeed no man hath more to doe, no man lieth under greater engagements to industry than he.

He is deeply obliged to be continually busie in more ways than other men who have but one simple calling or occupation allotted to them; and that upon a triple account; in respect to God, to the World, and to himself.

I. He is first obliged to continual employment in respect to God.

He out of a gratefull regard to divine bounty for the eminency of his

his station, adorned with dignity and repute, for the plentiful accommodations and comforts of his life, for his exemption from those pinching wants, those meaner cares, those fordid entertainments, and those toilsome drudgeries, to which other men are subject, is bound to be more diligent in God's service, employing all the advantages of his state to the glory of his munificent benefactor, to whose good providence alone he doth owe them; for *who maketh him to differ from another? and what hath he that he did not receive from God's free bounty?* ^{1 Cor. 4. 7.}

In proportion to the bulk of his fortune his heart should be enlarged with a thankfull sense of God's goodness to him; his mouth should ever be filled with acknowledgment and praise, he should always be ready to express his gratefull resentment of so great and peculiar obligations.

He should dedicate larger portions of that free leisure, which God hath

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granted

granted to him, in waiting upon God, and constant performances of devotion.

He in frequently reflecting on the particular ample favours of God to him should imitate the holy *Psalmist*, that illustrious pattern of great and fortunate men; saying after him, with his spirit, and disposition of soul; *Thou hast brought me to great honour, and comforted me on every side, therefore will I praise thee and thy faithfulness, O God.*

Psal. 71. 21--

Psal. 30. 7--

Psal. 31. 8.

Psal. 23. 5.

Psal. 30. 12.

Lord, by thy favour thou hast made my mountain to stand strong: Thou hast set my feet in a large room: Thou preparest a table before me;— thou anointest my head with oil, my cup runneth over;— to the end that my glory may sing praise unto thee, and not be silent: The Lord is the portion of mine inheritance, and of my cup; thou maintainest my lot; The lines are fallen unto me in pleasant places, yea I have a goodly heritage; therefore I will bless the Lord.

Psal. 16. 5.

In conceiving such meditations his head and his heart should constantly be employed; as also in contriving ways of declaring and discharging real gratitude; asking himself, *What shall I render unto the Lord for all his benefits?* What shall I render to him, not onely as a man for all the gifts of nature, as a Christian for all the blessings of grace, but as a Gentleman also, for the many advantages of this my condition, beyond so many of my brethren, by special providence indulged to me? Psal. 116. 12.

He hath all the common duties of piety, of charity, of sobriety to discharge with fidelity; for being a Gentleman doth not exempt him from being a Christian, but rather more strictly doth engage him to be such in a higher degree than others; It is an obligation peculiarly incumbent on him, in return for God's peculiar favours, to pay God all due obedience, and to exercise himself in all good works; disobedience

being a more heinous crime in him than in others, who have not such encouragements to serve God.

His obedience may be inculcated by those arguments which *Joshua* and *Samuel* did use in pressing it on the *Israelites* ; *Onely* (said *Samuel*) *fear the Lord and serve him in truth, for consider how great things God hath done for you ; and, I have given you* (saith God by *Joshua*) *a land for which ye did not labour ; and cities which ye built not , and ye dwell in them ; Of the vineyards and olive-yards which ye planted not , do ye eat ; Now therefore fear the Lord, and serve him in sincerity and in truth.*

His disobedience may be aggravated, as *Nehemiah* did that of the *Israelites*, *They took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards and olive-yards, and fruit-trees in abundance ; so they did eat and were filled, and became fat ; and delighted themselves in thy great goodness ; nevertheless*

Neh. 9. 25---

(Isa. 63. 9.

Psal. 106. 6.

Jer. 2. 7.

Ezek. 16. 7---

1 Sam. 15. 17.

2 Sam. 12. 7.

1 King. 16.--)

26,

35.

vertheless they were disobedient and rebelled against thee, and cast thy law behind their backs— they have not served thee in their kingdom, and in thy great goodness, which thou gavest them; neither turned they from their wicked works.

A Gentleman hath more talents committed to him, and consequently more employment required of him; If a rustick Labourer, or a mechanick Artisan hath one talent, a Gentleman hath ten; He hath innate vigour of spirit, and height of courage fortified by use, he hath accomplishment and refinement of parts by liberal education, he hath the succours of parentage, alliance and friendship; he hath wealth, he hath honour, he hath power and authority, he hath command of time and leisure; he hath so many pretious and usefull talents entrusted to him, not to be wrapped up in a napkin, or hidden under ground; nor to be squandred away in private satisfactions; but for negotiation, to be

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put

Luke 19. 20.

Matt. 25. 25.

Παρακαλώ
αὐτόν.

Luk. 19. 13.

Ἐργάζεσθαι.

Matt. 25. 16.

Matt. 25. 27.

Matt. 25. 14.

Παραδόναι τῷ
ὡδὲν ἔργῳ
αὐτῷ—

put out to use, to be improved in the most advantageous way to God's service: Every talent doth require a particular care and pains to manage it well.

He particularly is God's Steward, entrusted with God's substance, for the sustenance and supply of God's family; to relieve his fellow-servants in their need, upon seasonable occasions, by hospitality, mercy and charitable beneficence; according to that intimation of our Lord, *Who is that faithfull and wise steward, whom his Lord shall make ruler of his household, to give them their portion and meat in due season?* and according to those Apostolical precepts, *As every one hath received a gift (or special favour,) even so minister the same to one another, as good stewards of the manifold grace of God; and, Charge the rich in this world, --that they do good, that they be rich in good works, ready to distribute, willing to communicate.*

Luke 12. 42.

Χαρισμα.

1 Pet. 4. 10.

1 Tim. 6. 17.

And

And he that is obliged to purvey for so many, and so to abound in good works, how can he want business? how can he pretend to a *Writ of ease*?

Surely that Gentleman is very blind, and very barren of invention, who is to seek for work fit for him, or cannot easily discern many employments belonging to him, of great concern and consequence.

It is easie to prompt and shew him many businesses indispensably belonging to him, as such.

It is his business to minister relief to his poor neighbours in their wants and distresses by his wealth. It is his business to direct and advise the ignorant, to comfort the afflicted, to reclaim the wicked, and encourage the good by his wisdom. It is his business to protect the weak, to rescue the oppressed, to ease those who groine under heavy burthens by his power; to be such a Gentleman and so employed as *Job* was; who *did not eat his morsel alone* Job 31. 17.

Job 31. 16, lone, so that the fatherless did not eat thereof; who did not withhold the poor from their desire, or cause the eyes of the widow to fail; who did not see any perish for want of clothing, or any poor without covering; who delivered the poor that cried, and the fatherless, and him that had none to help him.

1 Pet. 4. 9.
Heb. 13. 2.
Rom. 12. 13.
Gen. 18. 1.
19. 1.

It is his business to be hospitable; kind and helpfull to strangers; following those noble Gentlemen, *Abraham* and *Lot*, who were so ready to invite and entertain strangers with bountifull courtesie.

Exod. 2. 13.
Acts 7. 26.

It is his business to maintain peace, and appease dissensions among his neighbours, interposing his counsel and authority in order thereto; whereto he hath that brave Gentleman *Moses* recommended for his pattern.

It is his business to promote the welfare and prosperity of his Countrey with his best endeavours, and by all his interest; in which practice the sacred History doth pound

(Jud. 5. 9.)

pound divers gallant Gentlemen (*Joseph, Moses, Samuel, Nehemiah, Daniel, Mordecai*, and all such renowned Patriots) to guide him.

It is his business to govern his family well; to educate his children in piety and vertue; to keep his servants in good order.

Josh. 24. 15.

Psal. 101. —

It is his business to look to his estate, and to keep it from wasting; that he may sustain the repute of his person and quality with decency; that he may be furnished with ability to doe good, may provide well for his family, may be hospitable, may have wherewith to help his brethren; for if, according to *St. Paul's* injunction, a man should *work with his own hands, that he may have somewhat to impart to him that needeth*; then must he that hath an estate, be carefull to preserve it, for the same good purpose.

Μεταδίδωαι.

Eph. 4. 28.

It is his business to cultivate his mind with knowledge, with generous dispositions, with all worthy accomplishments befitting his condition,

*Ardua nam
res est opibus
non tradere
mores.*

tion, and qualifying him for honourable action ; so that he may excell, and bear himself above the vulgar level no less in real inward worth, than in exterior garb ; that he be not a Gentleman merely in name or shew.

It is his business (and that no flight and easie business) to eschew the vices, to check the passions, to withstand the temptations, to which his condition is liable ; taking heed, that his wealth, honour and power do not betray him unto pride, insolence, or contempt of his poorer brethren ; unto injustice, or oppression ; unto luxury, and riotous excess ; unto sloth, stupidity, forgetfulness of God, and irreligious profaneness.

It is a business especially incumbent on him to be carefull of his ways, that they may have good influence on others, who are apt to look upon him as their guide and pattern.

He should labour and study to be a leader unto vertue, and a notable pro-

promoter thereof; directing and exciting men thereto by his exemplary conversation; encouraging them by his countenance and authority; rewarding the goodness of meaner people by his bounty and favour: He should be such a Gentleman as *Noah*, who *preached righteousness* by his words and works before a profane World.

Such particular affairs hath every person of quality, credit, wealth and interest, allotted to him by God, and laid on him as duties; the which to discharge faithfully will enough employ a man, and doth require industry, much care, much pains, excluding sloth and negligence: so that it is impossible for a sluggard to be a worthy Gentleman, vertuously disposed, a charitable neighbour, a good patriot, a good husband of his estate; any thing of that, to which God, by setting him in such a station, doth call him.

Thus is a Gentleman obliged to industry in respect of God, who just-ly

ly doth exact those labours of piety, charity, and all vertue from him. Farther,

2. He hath also obligations to mankind, demanding industry from him, upon accompts of common humanity, equity and ingenuity. For,

How can he fairly subsist upon the common industry of mankind without bearing a share thereof? how can he well satisfie himself to dwell stately, to feed daintily, to be finely clad, to maintain a pompous retinue merely upon the sweat and toil of others, without himself rendring a compensation, or making some competent returns of care and pain, redounding to the good of his neighbour?

How can he justly claim, or reasonably expect from the World the respect agreeable to his rank, if he doth not by worthy performances conduce to the benefit of it? can men be obliged to regard those, from whom they receive no good?

If

If no Gentleman be tyed to serve the publick, or to yield help in sustaining the common burthens, and supplying the needs of mankind, then is the whole order merely a burthen and an offence to the World; a race of drones, a pack of ciphers in the commonwealth, standing for nothing, deserving no consideration or regard: And if any are bound, then all are; for why should the whole burthen lie on some, while others are exempted?

It is indeed supposed, that all are bound thereto, seeing that all have recompences publicly allowed to them upon such consideration; divers respects and privileges peculiar to the order, grounded upon this supposition, that they deserve such advantages by conferring notable benefit to the publick; the which indeed it were an arrogance to seek, and an iniquity to accept for doing nothing.

It is an unsufferable pride for any man to pretend or conceit himself to

to differ so much from his brethren, that he may be allowed to live in ease and sloth, while the rest of mankind are subject to continual toil and trouble. Moreover,

3. A Gentleman is bound to be industrious for his own sake ; it is a duty which he oweth to himself, to his honour, to his interest, to his welfare. He cannot without industry continue like himself, or maintain the honour and repute becoming his quality and state ; or secure himself from contempt and disgrace ; for to be honourable and slothfull are things inconsistent ; seeing honour doth not grow, nor can subsist without undertaking worthy designs, constantly pursuing them, and happily atchieving them ; it is the fruit and reward of such actions, which are not performed with ease.

External respect, and semblance of honour, for the sake of publick order, may be due to an exterior rank, or title ; but to pay this is not to honour the person, but his title, because

because it is supposed that men of real worth and use do bear it; or lest by refusing it to one, the whole order may seem disrespected; but yet true honour or mental esteem is not due upon such accomplishments; nor is it possible to render it unto any person, who doth not by worthy qualities, and good deeds appear to merit it.

Nor can a Gentleman without industry uphold his real interests against the attempts of envy, of treachery, of flattery, of sycophantry, of avarice, to which his condition is obnoxious; to preserve his wealth and estate, which are the supports of his quality, he must endure care and pains; otherwise he will by greedy harpyes and crafty lurchers be rifled or cozened of his substance; it will of it self go to wreck, and be imbezill'd by negligence.

He cannot without industry guard his personal welfare from manifold inconveniences, molestations and mischiefs; Idleness it self will be

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very troublesome and irksome to him. His time will lie upon his hands, as a pestring encumbrance. His mind will be infested with various distractions and distempers; vain and sad thoughts, foul lusts, and unquiet passions will spring up therein, as weeds in a neglected soil. His body will languish, and become destitute of health, of vigour, of activity, for want of due exercise. All the mischiefs which naturally do spring from sloth and stupidity will seize upon him.

4. Thus upon various accounts a Gentleman is engaged to business, and concerned to exercise industry therein; we may add, that indeed the very nature of gentility, or the true notion of a Gentleman doth imply so much.

For what, I pray, is a Gentleman, what properties hath he, what qualities are characteristical or peculiar to him, whereby he is distinguished from others, and raised above the vulgar? are they not especially

cially two, *Courage* and *Courtesie* : which he that wanteth is not otherwise than equivocally a Gentleman, as an Image or a Carcase is a Man ; without which gentility in a conspicuous degree is no more than a vain shew or an empty name: And these plainly do involve industry, do exclude slothfulness; for *Courage* doth prompt boldly to undertake, and resolutely to dispatch great enterprises, and employments of difficulty ; It is not seen in a flaunting garb, or strutting deportment ; not in hectorly, ruffian-like swaggering or huffing ; not in high looks, or big words ; but in stout and gallant deeds, employing vigour of mind and heart to atcheive them ; how can a man otherwise approve himself for courageous, than by signalizing himself in such a way ?

And for *Courtesie*, how otherwise can it be well displayed, than in sedulous activity for the good of men ? It surely doth not consist in modish forms of address or comple-

mental expressions, or hollow professions (commonly void of meaning, or of sincerity;) but in real performances of beneficence, when occasion doth invite, and in waiting for opportunities to doe good; the which practice is accompanied with some care and pain, adding a price to it; for an easie courtesie is therefore small because easie, and may be deemed to proceed rather from ordinary humanity, than from gentile disposition; so that in fine he alone doth appear truely a Gentleman, who hath the heart to undergo hard tasks for publick good, and willingly taketh pains to oblige his neighbours and friends.

5. The work indeed of Gentlemen is not so gross, but it may be as smart and painfull as any other. For all hard work is not manual; there are other instruments of action beside the plow, the spade, the hammer, the shuttle; nor doth every work produce sweate, and visible tiring of body; the head may
work

work hard in contrivance of good designs, the tongue may be very active in dispensing advice, persuasion, comfort, and edification in virtue; A man may bestir himself in *going about to doe good*; these are works employing the cleanly industry of a Gentleman.

6. In such works it was, that the truest and greatest pattern of gentility that ever was did employ himself: who was that? Even our Lord himself; for he had no particular trade, or profession; no man can be more loose from any engagement to the World than he was; no man had less need of business, or pains-taking than he; for he had a vast estate, being *heir of all things*, all the World being at his disposal, yea infinitely more, it being in his power with a word to create whatever he would to serve his need, or satisfy his pleasure; Omnipotency being his treasure and supply; He had a retinue of Angels to wait on him, and minister to

L 3 him;

Isa. 53. 11.

him; whatever sufficiency any man can fantasie to himself to dispense with his taking pains, that had he in a far higher degree; Yet did he find work for himself, and continually was employed in performing service to God, and imparting benefits to men; nor was ever industry exercised upon Earth comparable to his.

Gentlemen therefore would doe well to make him the pattern of their life, to whose industry they must be beholden for their salvation: in order whereto we recommend them to his grace.

OF
INDUSTRY
IN OUR
Particular Calling,
AS
SCHOLARS.

ROM. XII. 11.

Not slothfull in busineß.

I Proceed to the other sort of persons, whom we did propound, namely

II. *Scholars*, and that on them particularly great engagements do lie to be industrious, is most evident, from various considerations.

The nature and design of this calling doth suppose industry ; the matter, and extent of it doth require industry ; the worth of it doth highly deserve industry. We are in special gratitude to God, in charity to men, in due regard to our selves bound unto it.

Eccles 2. 21.



Ἡ σοφία
πνευματικῶς
ἐν εὐχαρίᾳ
χολῆς.

I. First, I say, the nature and design of our calling doth suppose industry : *There is* (saith the divine Preacher) *a man, whose labour is in wisdom, in knowledge, and in equity ;* Such men are Scholars ; so that we are indeed no Scholars, but absurd usurpers of the name, if we are not laborious ; for what is a Scholar, but one who retireth his person, and avocatheth his mind from other occupations, and worldly entertainments, that he may *χολάζειν*, *vacare studiis*, employ his mind and leisure on study and learning, in the search of truth, the quest of knowledge, the improvement of his reason. Wherefore an idle Scholar, a lazy student, a sluggish man of learning is nonsense. What

What is learning but a diligent attendance to instruction of Masters, skilled in any knowledge, and conveying their notions to us in word or writing?

What is study, but an earnest, steady, persevering application of mind to some matter, on which we fix our thoughts, with intent to see through it; what in *Solomon's* language are these *Scholastick* occupations, but *inclining the ear*, and *applying our heart to understanding*? Prov. 2. 2. than which commonly there is nothing more laborious, more straining nature, and more tiring our spirits; whence it is well compared to the most painfull exercises of body and soul.

The *Wise-man* advising men to seek wisdom, the which is the proper design of our calling, doth intimate that work to be like digging in the mines for silver, and like searching all about for concealed treasure; than which there can hardly be any more difficult and
painfull

Prov. 2. 4.

painfull task, *If (saith he) thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand---*

Prov. 8. 34.

Otherwhere he compareth the same work to assiduous watching and waiting, like that of a guard or a client, which are the greatest instances of diligence, *Blessed (saith he; or wisdom by him saith, blessed) is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.*

Wherefore if we will approve our selves to be what we are called, and what we pretend to be, if we will avoid being Impostours, assuming a name not due to us, we must not be slothfull. Farther,

2. The matter and extent of our business doth require industry from us: the matter of it, which is truth and knowledge; the extent, which is very large and comprehensive, taking in all truth, all knowledge; worthy our study, and usefull for the designs of it.

Our

Our business is to find truth ; the which (even in matters of high importance) is not easily to be discovered ; being (as a vein of silver, encompassed with earth, and mixed with dross) deeply laid in the obscurity of things, wrapt up in false appearances, entangled with objections, and perplexed with debates ; being therefore not readily discoverable ; especially by minds clouded with prejudices, lusts, passions, partial affections, appetites of honour and interest ; whence to descry it requireth the most curious observation, and solicitous circumspection that can be ; together with great pains in the preparation and purgation of our minds toward the inquiry of it.

Our business is to attain knowledge, not concerning obvious and vulgar matters, but about sublime, abstruse, intricate and knotty subjects, remote from common observation and sense ; to get sure and exact notions about which will try the

the best forces of our mind with their utmost endeavours ; in firmly settling principles, in strictly deducing consequences, in orderly digesting conclusions, in faithfully retaining what we learn by our contemplation and study.

And if to get a competent knowledge about a few things, or to be reasonably skillfull in any sort of learning, be difficult, how much industry doth it require to be well seen in many, or to have waded through the vast compass of learning, in no part whereof a Scholar may conveniently or handsomely be ignorant ; seeing there is such a connexion of things, and dependence of notions, that one part of learning doth confer light to another, that a man can hardly well understand any thing without knowing divers other things ; that he will be a lame Scholar, who hath not an insight into many kinds of knowledge, that he can hardly be a good Scholar, who is not a general one.

To

To understand so many Languages (which are the shells of knowledge,) to comprehend so many Sciences (full of various theoremes and problemes) to peruse so many Histories (of ancient and modern times;) to know the World, both natural and humane; to be acquainted with the various inventions, inquiries, opinions and controversies of learned men; to skill the arts of expressing our mind, and imparting our conceptions with advantage, so as to instruct or persuade others; these are works indeed, which will exercise and strain all our faculties (our reason, our fancy, our memory) in painfull study.

The knowledge of such things is not innate to us; it doth not of it self spring up in our minds; it is not any-wise incident by chance, or infused by grace (except rarely by miracle;) common observation doth not produce it; it cannot be purchased at any rate, except by
that,

*Dii laboribus
omnia ven-
dunt.*

that, for which it was said of old, *the gods sell all things*, that is for pains; without which the best wit and greatest capacity may not render a man learned; as the best soil will not yield good fruit or grain, if they be not planted or sown therein.

Consider, if you please, what a Scholar *Solomon* was; Beside his skill in *politicks*, which was his principal faculty and profession, whereby he did with admirable dexterity and prudence manage the affairs of that great Kingdom, *judging his people, and discerning what was good and bad*; accurately dispensing justice; settling his Countrey in a most flourishing state of peace, order, plenty and wealth; largely extending his territory; so that his wisdom of this kind was famous over the earth; beside, I say, this civil wisdom, He had an exquisite skill in natural *Philosophy* and *Medicine*, for *He spake of trees* (or plants) *from the cedar that is in Lebanon, even unto the hy-*
sop

1 Kings 3. 9.

1 Kings 4. 20.

25. 10. 27.

1 Kings 4. 21.

1 Kings 10. 6,

24.

1 Kings 4. 33.

top that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes.

He was well versed in *Mathematicks*; for it is said, *Solomon's wisdom excelled the wisdom of all the children of the East-countrey, and all the wisdom of Egypt*; the wisdom of which Nations did consist in those Sciences. And of his *Mechanick* skill he left for a monument the most glorious structure that ever stood on earth. 1 Kings 4. 30.

He was very skilfull in Poetry and Musick, for he did himself *compose above a thousand songs*; whereof one yet extant declareth the loftiness of his fancy, the richness of his vain, and the elegancy of his style. 1 Kings 4. 32.

He had great ability in Rhetorick; according to that in *Wisdom*, Sap. 7. 15. *God granted me to speak as I would*; and that in *Ecclesiastes*, *The Preacher* Eccles 12. 10. *sought to find out acceptable words*; a great instance of which faculty we have in that admirable Prayer 1 Kings 8.
of

of his compofure, at the dedication of the Temple.

He did wonderfully excell in *E-thicks*; concerning which *he fpake three thousand Proverbs*, or moral Aphorifms; and *Moreover* (faith *Ecclefiastes*) *because the preacher was wife, he ftill taught the people knowledge; yea he gave good heed, and fought out, and fet in order many proverbs*; the which did contain a great variety of notable obfervations, and ufefull directions for common life, couched in pithy expreffions.

Prov. 2. 5--

As for *Theology*, as the ftudy of that was the chief ftudy to which he exhorteth others (as to *the head*, or principal part of *wifedom*) fo queftionlefs he was himfelf moft converfant therein; for proof whereof he did leave fo many excellent theoremes, and precepts of divinity to us.

In fine, there is no fort of knowledge, to which he did not apply his ftudy; witnefs himfelf in thofe words,

words, *I gave my heart to seek and search out by wisdom concerning all things, that are done under heaven.* Eccles 1. 13.

Such a Scholar was He; and such if we have a noble ambition to be, we must use the course he did; which was first in his heart to prefer wisdom before all worldly things; then to pray to God for it, or for his blessing in our quest of it; then to use the means of attaining it, diligent searching, and hard study; for that this was his method he telleth us, *I (saith he) applied my heart, to know, and to search, and to seek out wisdom, and the reason of things.* Eccles. 7. 25.

Such considerations shew the necessity of industry for a Scholar; but

3. The worth, and excellency, and great utility, together with the pleasantness of his vocation, deserving the highest industry, do superadd much obligation thereto.

We are much bound to be diligent out of ingenuity, and in gratitude

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tude to God, who by his gracious providence hath assigned to us a calling so worthy, an employment so comfortable, a way of life no less commodious, beneficial and delightful to our selves, than serviceable to God, and usefull to the World.

If we had our option and choice, what calling could we desire before this of any whereto men are affixed? how could we better employ our mind, or place our labour, or spend our time, or pass our pilgrimage in this World, than in scholastical occupations?

It were hard to reckon up, or to express the numberless great advantages of this calling, I shall therefore onely touch some, which readily fall under my thought, recommending its value to us.

It is a calling, the design whereof conspireth with the general end of our being; the perfection of our nature in its endowments, and the fruition of it in its best operations.

It is a calling, which doth not employ us in bodily toil, in worldly care, in pursuit of trivial affairs, in fordid drudgeries; but in those angelical operations of soul, the contemplation of truth, and attainment of wisdom; which are the worthiest exercises of our reason, and sweetest entertainments of our mind; the most pretious wealth, and most beautifull ornaments of our soul; whereby our faculties are improved, are polished and refined, are enlarged in their power and use by habitual accessions: the which are conducive to our own greatest profit and benefit, as serving to rectify our wills, to compose our affections, to Prov. 2. 4, 19. guide our lives in the ways of virtue, to bring us unto felicity.

It is a calling, which being duly followed will most sever us from the vulgar sort of men, and advance us above the common pitch; endewing us with light to see farther than other men, disposing us to affect better things, and to slight those

M 2 meaner

meaner objects of humane desire, on which men commonly dote: freeing us from the erroneous conceits, and from the perverse affections of common people. It is said διπλὸν ὁρῶσιν οἱ μαθόντες γράμματα, *men of learning are double-fighted*; but it is true, that in many cases they see infinitely farther than a vulgar sight doth reach; and if a man by serious study doth acquire a clear and solid judgment of things, so as to assign to each its due weight and price; if he accordingly be inclined in his heart to affect and pursue them; if from clear and right notions of things a meek and ingenuous temper of mind, a command and moderation of passions, a firm integrity, and a cordial love of goodness do spring, he thereby becometh another kind of thing, much different from those brutish men (beasts of the people) who blindly follow the motions of their sensual appetite, or the suggestions of their fancy, or their mistaken prejudices.

It

It is a calling which hath these considerable advantages, that by virtue of improvement therein, we can see with our own eyes, and guide our selves by our own reasons, not being led blindfold about, or depending precariously on the conduct of others in matters of highest concern to us. That we are exempted from giddy credulity, from wavering levity, from fond admiration of persons and things, being able to distinguish of things, and to settle our judgments about them, and to get an intimate acquaintance with them, assuring to us their true nature and worth: that we are also thereby rescued from admiring our selves, and that overweening self-conceitedness, of which the *Wise-man* saith, *The sluggard is wiser in his own conceit, than seven men that can render a reason.* Prov. 26. 16.

It is a calling, whereby we are qualified and enabled to doe God service; to gratify his desires, to promote his honour, to advance his

interests ; to render his name glorious in the World ; by teaching , maintaining and propagating his truth ; by persuading men to render their due love, reverence and obedience to him ; than which we can have no more honourable or satisfactory employment ; more like to that of the glorious and blessed Spirits.

Sap. 7. 28.

(Psal. 5. 5.)

Prov. 3. 4.

It is a calling, the due prosecution whereof doth ingratiate us with God , and procureth his favour ; rendring us fit objects of his love, and entitling us thereto in regard to our qualities, and recompence of our works ; for *God loveth none but him that dwelleth with wisdom* ; and, *So shalt thou find favour and good understanding in the sight of God and man.*

It is a calling, whereby with greatest advantage we may benefit men, and deserve well of the World ; drawing men to the knowledge and service of God , reclaiming them from error and sin, rescuing them from misery, and conducting them

to

to happiness; by clear instruction, by faithfull admonition, by powerfull exhortation; And what can be more noble, than to be the lights of the World, the guides of practice to men, the authours of so much good, so egregious benefactors to mankind?

It is a calling most exempt from the cares, the crosses, the turmoils, the factious jars, the anxious intrigues, the vexatious molestations of the World; its business lying out of the road of those mischiefs; wholly lying in solitary retirement, or being transacted in the most innocent, and ingenuous company.

It is a calling least subject to any danger or disappointment; wherein we may well be assured not to miscarry or lose our labour; for the Merchant indeed by manifold accidents may lose his voyage, or find a bad market; the Husbandman may plow and sow in vain; but the Student hardly can fail of improving his stock, and reaping a good crop

M 4 of

of knowledge; especially if he study with a conscientious mind, and pious reverence to God, imploring his gracious help and blessing.

It is a calling, the industry used wherein doth abundantly recompence it self, by the pleasure and sweetness which it carrieth in it; so that the more pains one taketh, the more delight he findeth, feeling himself proportionably to grow in knowledge; and that his work becometh continually more easie to him.

It is a calling, the business whereof doth so exercise as not to weary, so entertain as not to cloy us; being not (as other occupations are) a drawing in a mill, or a nauseous (tedious) repetition of the same work; but a continued progress toward fresh objects; our mind not being staked to one or a few poor matters, but having immense fields of contemplation, wherein it may everlastingly expatiate, with great proficiency and pleasure.

Γηρόσκω δ'
αἰεὶ πλάττει
δυσκίμων.

It

It is a calling which doth ever afford plentiful fruit, even in regard to the conveniences of this present and temporal state; the which sufficiently will requite the pains expended thereon: for if we be honestly industrious we shall not want success; and succeeding we shall not want a competence of wealth, of reputation, of interest in the World: for concerning wisdom, which is the result of honest study, the *Wise-man* telleth us, *Riches and honour are with her, yea durable riches, and righteousness: Length of days are in her right hand, and in her left hand riches and honour: Exalt her, and she shall promote thee, she shall bring thee to honour, when thou dost embrace her; she shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee; In common experience, the wealth of the mind doth qualifie for employments, which have good recompences annexed to them; and neither*

Prov. 8. 18.
3. 16. 49. 10.

God

God nor man will suffer him long to want, who is endowed with worthy accomplishments of knowledge; It was a ridiculous providence in *Nero*, that if he should chance to lose his Empire, he might live by fidling; yet his motto was good; and *Dionysius*, another Tyrant, found the benefit of it; τὸ τεχνίον πάντα γαῖα τέλει, he that hath any good art, hath therein an estate, and land in every place; he is secured against being reduced to extremity of any misfortune: *Wisdom* (saith the *Wise-man*) is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it: money is a defence, of which fortune may bereave us; but wisdom is beyond its attacks; being a treasure seated in a place inaccessible to external impressions.

Eccl. 7. 12.

Prov. 12. 8.
A man shall
be commended
according to
the wisdom.

And as a learned man cannot be destitute of substance; so he cannot want credit; having such an ornament, than which none hath a more

more general estimation ; and which can be of low rate onely among that sort of folk , to whom *Solomon* faith, *How long, ye simple ones, will ye love simplicity ; ---and fools hate knowledge ?* It is that which recommendeth a man in all company, and procureth regard , every one yielding * attention and acceptance to instructive, neat, apposite discourse (that which the *Scripture* calleth *acceptable, pleasant, gracious words*) men think themselves obliged thereby, by receiving information, and satisfaction, from it ; and accordingly *Every man* (saith the *Wise-man*) shall kiss his lips, that giveth a right answer ; and,--for the grace of his lips the King shall be his friend ; and, *The words of a wise-man's mouth are gracious.* It is that an eminency wherein purchaseth lasting fame, and a life after death, in the good memory and opinion of posterity ; *Many shall commend his understanding , and so long as the world endureth, it shall not be blotted out , his memorial shall*
not

Prov. 1. 22.

1. 7-

*Prov. 22. 17.

Prov. 24. 26.

Prov. 22. 15,

16.

Eccles 10. 12.

Eccles 39. 9.

not depart away, and his name shall live from generation to generation. A fame no less great, and far more innocent than acts of Chivalry and Martial prowess; for is not *Aristotle* as renowned for teaching the World with his Pen, as *Alexander* for conquering it with his Sword? is not one far oftner mentioned, than the other; do not men hold themselves much more obliged to the learning of the Philosopher, than to the valour of the Warriour? Indeed the fame of all others is indebted to the pains of the Scholar, and could not subsist but with and by his fame, *Dignum laude virum Musa vetat mori*, learning consecrath it self and its subject together, to immortal remembrance.

It is a calling that fitteth a man for all conditions and fortunes; so that he can enjoy prosperity with moderation, and sustain adversity with comfort; He that loveth a Book will never want a faithfull friend, a wholesome counsellour, a
chear-

chearfull companion, an effectual comforter. By study, by reading, by thinking one may innocently divert, and pleasantly entertain himself, as in all weathers, so in all fortunes.

In fine, it is a calling, which *Solomon*, who had curiously observed, and exactly compared and scann'd by reason and by experience all other occupations and ways of life, did prefer above all others; and we may presume would sooner have parted with his royal state, than with his learning; for *Wisdom* Prov. 4. 7. (saith he) *is the principal thing, therefore get wisdom, and with all thy getting get understanding; and Then I saw* (then, that is, after a serious disquisition and discussion of things, I saw) *that wisdom exceedeth folly* (that is, knowledge excelleth ignorance) *as light excelleth darknes.* Eccles.

These things and much more may be said of learning in general; but if more distinctly we survey each

each part and each object of it; we shall find that each doth yield considerable emoluments and delights; benefit to our soul, advantage to our life, satisfaction to our mind.

Eccles 1. 8.

The observation of things, and collection of experiments how doth it enrich the mind with *Idea's*, and breed a kind of familiar acquaintance with all things, so that nothing doth surprize us, or strike our mind with astonishment and admiration? and if our *eye be not satisfied with seeing*, nor our ear filled with *hearing*, how much less is our mind fatiated with the pleasures of speculating and observing that immense variety of objects subject to its view?

The exercise of our mind in rational discursiveness, about things, in quest of truth; canvassing questions, examining arguments for and against; how greatly doth it better us, fortifying our natural parts, enabling us to fix our thoughts on objects without roving, enuring us to weigh,

weigh, and resolve, and judge well about matters propos'd; preserving us from being easily abused by captious fallacies, gull'd by specious pretences, tossed about with every doubt or objection started before us.

Invention of any kind (in discerning the causes of abstruse effects, in resolving hard problemes, in demonstrating theoremes, in framing composures of witty description, or forcible persuasion) how much doth it exceed the pleasure of hunting for any game, or of combating for any victory? do any man's children so much please him, as these creatures of his brain?

The reading of Books what is it, but conversing with the wisest men of all ages and all countries, who thereby communicate to us their most deliberate thoughts, choicest notions, and best inventions, couched in good expression, and digested in exact method.

And as to the particular matters or objects of study, all have their
use

use and pleasure. I shall onely touch them.

The very initial studies of *Tongues* and *Grammatical* Literature are very profitable and necessary, as the inlets to knowledge, whereby we are enabled to understand wise men speaking their sense in their own terms and lively strain; whereby especially we are assisted to drink sacred knowledge out of the fountains, the divine Oracles.

Luther would not part with a little *Hebrew* he had for all the *Turkish* Empire.

Rhetorick, or the part of conveying our thoughts to others by speech with advantages of clearness, force and elegancy, so as to instruct, to persuade, to delight the auditours; of how great benefit is it, if it be well used? how much may it conduce to the service of God, and edification of men? what hath been a more effectual instrument of doing good, and working wonders not onely in the World, but

but in the Church ? how many souls have been converted from error, vanity and vice, to truth, soberness and vertue, by an eloquent *Apollos*, ^{Ἀπὸς λόγιον καὶ δυνατός} a *Basil*, a *Chrysostome* ? ^{Acts 18. 24.}

The perusal of *History*, how pleasant illumination of mind, how useful direction of life, how spritely incentives to vertue doth it afford ? how doth it supply the room of experience, and furnish us with prudence at the expence of others ; informing us about the ways of action, and the consequences thereof by examples, without our own danger or trouble ? how may it instruct and encourage us in piety, while therein we trace the paths of God in men, or observe the methods of divine providence, how the Lord and Judge of the World in due season protecteth, prospereth, blesteth, rewardeth innocence and integrity ; how he crosseth, defeateth, blasteth, crusheth, punisheth iniquity and outrage ; managing things with admirable temper of wisdom

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to the good of mankind, and advancement of his own glory?

The *Mathematical Sciences*, how pleasant is the speculation of them to the mind, how usefull is the practice to common life? how do they whet and excite the mind? how do they inure it to strict reasoning, and patient meditation?

Natural Philosophy, the contemplation of this great Theatre, or visible system presented before us; observing the various appearances therein, and inquiring into their causes; reflecting on the order, connexion, and harmony of things; considering their original source, and their final design; how doth it enlarge our minds and advance them above vulgar amusements, and the admiration of those petty things, about which men cark and bicker? how may it serve to work in us pious affections of admiration, reverence and love toward our great Creatour, whose *eternal divinity is clearly seen, whose glory is declared,*
whose

Rom. 1. 20.

Psal. 19. 1.

whose transcendent perfections, and attributes of immense power, wisdom and goodness are conspicuously displayed, whose particular kindness toward us men doth evidently shine in those his works of nature? Psal. 8.

The study of *Moral Philosophy*, how exceedingly beneficial may it be to us, suggesting to us the dictates of reason concerning the nature and faculties of our soul, the chief good and end of our life, the way and means of attaining happiness; the best rules and methods of practice; the distinctions between good and evil; the nature of each virtue, and motives to embrace it; the rank wherein we stand in the World, and the duties proper to our relations; by rightly understanding and estimating which things we may know how to behave our selves decently and soberly toward our selves, justly and prudently toward our neighbours; we may learn to correct our inclinations, to regulate our appetites, to moderate

our passions, to govern our actions, to conduct and wield all our practice well in prosecution of our end; so as to enjoy our being and conveniences of life in constant quiet and peace, with tranquillity and satisfaction of mind?

But especially the study of *Theology*, how numberless unexpressible advantages doth it yield? for,

It enligneth our minds with the best knowledge concerning the most high and worthy objects, in order to the most happy end, with the firmest assurance.

It certainly and perfectly doth inform us concerning the nature and attributes, the will and intentions, the works and providence of God.

It fully declareth to us our own nature, our original, our designed end, our whole duty, our certain way of attaining eternal life, and felicity.

It exactly teacheth us how we should demean our selves in all respects, piously toward God, justly
and

and charitably toward our neighbour, soberly toward our selves; without blame in the World, with satisfaction of our conscience, with assured hope of blessed rewards.

It proposeth those encouragements, and exhibiteth assurances of those helps, which serve potently to engage us in all good practice.

It setteth before us a most complete and lively pattern of all goodness; apt most clearly to direct, most strongly to excite, most obligingly to engage us thereto; especially instructing and inclining to the practice of the most high and hard duties, meekness, humility, patience, self-denial, contempt of all worldly vanities.

It discovereth those sublime mysteries, and stupendious wonders of grace, whereby God hath demonstrated an incomprehensible kindness to mankind, and our obligation to correspondent gratitude.

1 Pet. 1. 12.
Tit. 3. 4.

It representeth manifold arguments and incentives to love God

with most intense affection, to confide in him with most firm assurance, to delight in him continually *with joy unspeakable* ; which are the noblest, the sweetest, the happiest operations of our soul.

2 Cor. 4. 18.

It reareth our hearts from vain thoughts and mean desires concerning these poor, transitory, earthly things, to contemplations, affections, and hopes toward objects most excellent, eternal and celestial.

It engageth us to study the Book of God, the Book of Books, the richest mine of most excellent knowledge, containing infallible Oracles of truth, and heavenly rules of life ;

(2 Tim 3. 15.)

Psal. 19. 10.

which are able to make us wise to salvation, and perfect to every good work.

And how can we otherwise be so well employed, as in meditation about such things ? what occupation doth nearer approach to that of the blessed Angels ? what Heaven is there upon Earth like to that of constantly feasting our minds and hearts in the

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the contemplation of such objects? Especially considering that this study doth not onely yield private benefit to our selves, in forwarding our own salvation, but enableth us by our guidance and encouragement to promote the eternal welfare of others, and by our endeavours to people Heaven; according to that exhortation of St. Paul pressing on *Timothy* this study with diligence; *Meditate upon these things; give thy self wholly to them, that thy profiting may appear to all; take heed unto thy self, and unto the doctrine, continue in them; for in doing this, thou shalt both save thy self, and them that hear thee.* Tim. 4. 16.

So considerable is each part of learning, so extremely profitable are some parts of; indeed the skill of any liberal art is valuable, as a handsome ornament, as an harmless divertisement, as an usefull instrument upon occasions; as preferable to all other accomplishments and advantages of person or fortune

(beauty, strength, wealth, power, or the like;) for who would not purchase any kind of such knowledge at any rate; who would sell it for any price; who would not chuse rather to be deformed or impotent in his body, than to have a mis-shapen and weak mind; to have rather a lank purse, than an empty brain; to have no title at all, than no worth to bear it out? if any

1 King. 4. 29-- would, he is not of *Solomon's* mind; for of wisdom (by which he meaneth a comprehension of all knowledge, divine and humane; into which the knowledge of natural things, of Mathematicks, of Poetry, are reckoned ingredients) he saith,

Prov. 2. 14.
8. 11. *The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold; she is more pretious than rubies, and all the things thou canst desire, are not to be compared unto her: Her fruit is better than gold, yea than fine gold; and her revenue than choice silver.*

Prov. 8. 19.
16. 16. 20. 15.
4. 7.

Now

Now then, considering all these advantages of our calling, if we by our negligence or sluggishness therein do lose them, are we not very ingratefull to God, who gave them, as with a gracious intent for our good, so with expectation that we should improve them to his service? If God had allotted to us the calling of Rusticks, or of Artificers, we had been impious in not diligently following it; but we are abominably ingratefull in neglecting this most incomparably excellent vocation.

Are we not extremely defective to our selves, if indulging a wretched humour of laziness we will not enjoy those sweet pleasures, nor embrace those great profits to which God in mercy calleth us?

If Solomon said true, *He that getteth wisdom, loveth his own soul, he that keepeth understanding shall find good*; how little friends are we to our selves, how neglectfull of our own welfare, by not using the means of getting wisdom?

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Prov. 15. 14.

The heart of him that hath understanding, seeketh knowledge, saith Solomon; what a fool then is he that shunneth it? who, though it be his way, and his special duty to seek it, yet neglecteth it; chusing rather to doe nothing, or to doe worse.

And do we not deserve great blame, displeasure and disgrace from mankind, if having such opportunities of qualifying our selves to doe good, and serve the publick, we by our idleness render our selves worthless and useles?

How, being slothfull in our business, can we answer for our violating the wills, for abusing the goodness, for perverting the charity and bounty of our worthy Founders and Benefactors, who gave us the good things we enjoy, not to maintain us in idleness, but for supports and encouragements of our industry? how can we excuse our selves from dishonesty, and perfidious dealing, seeing that we are admitted to these enjoyments under condition, and upon confi-

confidence (confirmed by our free promises, and most solemn engagements) of using them according to their pious intent, that is in a diligent prosecution of our studies, in order to the service of God, and of the publick ?

Let every Scholar, when he mispendeth an hour, or sluggeth on his bed but imagine, that he heareth the voice of those glorious Kings, or venerable Prelates, or worthy Gentlemen, complaining thus, and rating him ; why, sluggard, dost thou against my will possess my estate ? why dost thou presume to occupy the place due to an industrious person ? why dost thou forget, or despise thy obligations to my kindness ? thou art an usurper, a robber, or a purloiner of my goods, which I never intended for such as thee ; I challenge thee of wrong to my self, and of sacrilege toward my God, to whose service I devoted those his gifts to me.

How

Prov. 17. 16.

How reproachfull will it be to us, if that expostulation may concern us, *Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it ?*

If to be a dunce, or a bungler in any profession be shamefull, how much more ignominious, and infamous to a Scholar to be such? from whom all men expect, that he should excell in intellectual abilities; and be able to help others by his instruction and advice.

Nothing surely would more grate on the heart of one, that hath a spark of ingenuity, of modesty, of generous good nature, than to be liable to such an imputation.

To avoid it therefore (together with all the guilt, and all the mischiefs attending on sloth) let each of us in God's name, carefully mind his business; And let the grace and blessing of God prosper you therein. *Amen.*

F I N I S.